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The UNITARIAN

Volume XII. APRIL, 1897 Number 4.

GREAT CHAPTERS FROM THE GREATEST BOOK.

The great worth of the Bible to all who seek the righteous life is sufficiently proved in history by the strength, inspiration, and comfort it has afforded to whole nations and races of men. In the present series of articles on "Great Chapters from the Greatest Book" the best results of criticism are assumed, and an effort is made to emphasize those deep religious truths that are good for all time.

XL. ISAIAH.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt

offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

SOMETIMES after nights of intense fever one awakes with cool brow: then rest returns, hope revives. Dr. Lyman Abbott suggests that this fortieth chapter of Isaiah proclaims such an awaking in the life history of the Hebrew nation.

At Solomon's death civil war tore the little kingdom in two. Then the people of Israel became the prey of surrounding nations; and finally Jerusalem was seized, the temple destroyed, a few men of high position were killed, and the people themselves bodily carried off into slavery in Babylonia.

"How art thou fallen from heaven, O morning star! Son of the dawn, how art thou cast down to the earth!"

There in irksome slavery lay all that was left of the nation of Israel,—that nation for whom Moses had planned and borne so much, Joshua fought so bravely, and which had been lifted to such power and honor by David!

It was in a long racking painful fever Israel lay thus enslaved by Babylon, until that morning came at last, when the agony and terror and pain subsided, and there arose from among the still sorrowing and oppressed and burden-bearing people one upon whose face shone a light as of a great joy. *This man was Isaiah.*

He felt that the fever had spent its force. He felt that the moral and religious degradation into which these Israelites had fallen had been at last dissolved, and new life, new strength, new hope, was shining with steady warming glow for their regeneration.

But what could he do? These people were in absolute slavery. What possible hope could they have? or what means were open for the regaining of their freedom, or even the alleviation of their distresses?

Apparently, Israel was crushed for ever.

And yet Isaiah must have remembered the words of the old Hebrew covenant: "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage"; and he repeated the psalm of the great David: "The Lord is my Shepherd, I shall not want"; and he repeated the great temple prayer that so many hallowed lips had uttered within the marble sanctuary of Jerusalem, the holy city: "O Lord, my God, hearken unto the cry and to the prayer which I, thy servant, prayeth

before thee this day. When thy people Israel be hurt and smitten down, if they turn to *thee*, and *pray* to thee, then *hear thou* in heaven thy dwelling-place, and bring thy people once more into the land which thou gavest unto their fathers."

Repeating such great words of trust and faith, Isaiah's heart stirred and quickened within him. He could not see the way out of captivity. He could not tell how the bonds might be broken. Oppression seemed to sit right heavily indeed upon crushed and fettered Israel.

But the Eternal remained! And could not be removed. He suddenly felt as many a striving hero since has felt, as Paul felt when he wrote, "All things are possible to God."

And Isaiah became a prophet, a teacher, a proclaimer, a voice in the wilderness.

He could not rule or give laws, or organize or train the people in the use of arms or strategies of war, he could not lift their physical burdens from them, he could not make the daily toil less hard. He could only think of one thing he could possibly do. Slave as he was, ignorant, oppressed, down-trodden, he could at least do this,—make himself a *herald of the living God*. No one could prevent that. He would breathe into the closed ears of his slave-brethren the glorious words, "Thy God liveth." He would let that inspiration, like spring breezes upon the willow branches bending over distant Jordan, work out its own blossoming.

He would simply be a *comforter*,—to cheer the depressed, to say to the disheartened, "Be of good courage," to revive faith and implant hope, to strengthen the weak and uphold the feeble, to say to them that were of fearful heart, "Be strong, fear not: behold, your God will come; he will come and save you."

Thus Isaiah brought forth this famous chapter: "Comfort ye, comfort ye my people, saith your God. Speak to the heart of Jerusalem, and tell her that there shall be an end to all slavery, that she shall receive at the Lord's hand double for all her sufferings." "Every valley shall be exalted, and every mountain made low; the crooked shall be made straight, and the rough places smooth. Yes, the glory of the Lord shall be revealed, shall be made known to us: we shall all see it together."

But the people cry, "All flesh is grass, and the goodliness thereof is but as the flower of the field: the grass withereth, the flower fadeth; and surely the people are but as the grass." And Isaiah replies.

Yes, the grass withereth and the flower fadeth; but the word of our God, that *stands forever*. Oh, if you could only realize this. Come! he cries, come! If there is any one who believes this, any one who hears these glad tidings, let him lift up his voice and tell it to others, let him lift it up and not be afraid, let him declare to all the people wherever and whenever he can: "Behold, your God liveth. He will come. He will yet feed his flock like a shepherd, he will gather the little ones in his arms and carry the weak ones in his bosom." Then he gives that magnificent description of the greatness of Jehovah. He does this because, in the confused minds of these distracted Hebrews, the mistaken notion has prevailed that Jehovah is only *another* of these many heathen images.

No, says Isaiah, every one here thinks to have an idol for a god: the rich have them in precious stones, and even the poorest make one out of a bit of hard wood. But you Hebrews, don't you be led into such delusion as that: it is through that idolatry you have come to despise all religion as a mere sham, that you have lost courage.

But, behold! *our* God is real, living, and eternal. All this idolatry is nothing to *him*. If you were to take the whole mighty forest of Lebanon and burn it up at one time, he wouldn't accept it as an offering. If you were to offer up all the wild beasts that roam in that forest all at once in one mighty sacrifice, it would be only absurdity to God.

No: all the princes and all the nations in the world are as dust upon his balance.

"Hast thou not known, hast thou not heard, the everlasting God, the Creator of the ends of the earth, is never weary, and *never* forgetteth, and *never* forsaketh? He gives power to the weak. They that trust in him shall mount up with the strong wings of eagles."

That was what Isaiah tried to tell his unhappy countrymen. It was a great message. It did a marvellous work. It touched the secret distress of the people. They had lost faith and hope. Isaiah

turned them again to the Eternal God, and they were comforted. As the herald of this living faith, Isaiah became the savior of his race. So deeply did his grand words move them that they "helped every one his neighbor, and every one his brother, and each said to each: Be of good cheer. Be not dismayed. Thy God is with thee. He will strengthen thee. He will uphold thee; yea, with his right hand of righteousness." So that when, in the next generation of Israelites, an opportunity of return to Palestine came, this remnant of slaves had courage and hope and faith enough to regain their freedom, rebuild the temple, and re-establish their religion.

Nor was it to his own Hebrew people only that Isaiah gave the inspiration of his glad tidings. And how many, many sorrow-sinking, silent souls, borne down by the weight of their own burdens, distracted, as the Israelites were, by the surrounding worship of Mammon, of materialism, of fashion and pleasure, and passing earthly things, losing their sense of *faith*, have been comforted by this great chapter, finding in it the breath of divine life which saved their souls!

AT EASTER.

On ivy-covered church a flood of Sabbath sunshine poured,
While through the air of noon a chant of solemn sweetness soared;
And spring's fresh fragrance breathed from field and bud and rustling wood,
Where in the shadow of the door a lonely watcher stood.

He mused: "O pealing harmonies arising from within,
Where weary souls awhile cast off their load of grief and sin,
Where, humble, yet in joy, their hearts from earth and sadness flee
'Mid sacramental Easter songs,—what may you tell to me?

"I stand without and mourn alone; through doors fast closed I hear
Those chants triumphant, yet subdued, as from some distant sphere.
I may not mingle with the strain, or in your joy have part,
But linger on the threshold with a weight upon my heart,—

"A weight of coming trial which my soul is braced to bear,
For God and duty call me to a path that leads—ah, where?
I know not what may meet me on that dim and thorny way;
Enough that He hath spoken in my heart, and I obey.

"Yet, O ye blessed ones who kneel together in the shrine,
Who faint beneath no secret weight of anguish such as mine,
Forgive that on the verge of all my spirit dreads, alone,
Without one human voice to cheer, I falter here, and moan!

"Ye cannot guess the yearning to be one with you in praise,
With heart set free from secret pain in faith that heart to raise;
To be the humblest one who at yon altar kneels to-day,
Nor linger here, shut out by bars unseen that close the way.

"What Voice would seem to whisper from the earth and sky to me
That tells me Thou hast built no walls to keep our souls from thee?
'Tis not the organ strains alone which faith's deep life express;
From out the spirit's depths a tone rings forth to cheer and bless."

Sound on, ye hymns of solemn joy, an awful joy is mine!
What need of forms for him who thrills with ecstasy divine?
The faith, the hope, the humbleness, the sacrifice ye tell
For those within these walls,—ye ring them all for me as well!

Aye, more than they who worship with calm hearts I feel me blest;
For duty's pain is nobler e'en than faith's ecstatic rest.
Awake, sad heart! thine Easter song, unspoken by the tongue,
In love and trust and thankfulness unto thy God is sung.

URSULA TANNENFORST.

The happiness of life depends very much on little things. And one can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully.—*L. M. Alcott.*

QUESTIONS ON THE WAY OF LIFE.

This series of "Questions" is designed to meet the earnest inquiries of our young people, as they face the real demands of the religious life.

The Fourth Question, "What is required of me?" is prepared by Rev. Herbert Mott. Other questions in the series, by different writers, are: —

"Can I make God real?"

"Can I follow Jesus?"

"How shall I pray?"

Each "Question" will be republished in very small leaflet form, especially intended for the church porch, and can be ordered from the *Unitarian*, 10 cents per dozen, 50 cents per one hundred.

THE FOURTH QUESTION.

WHAT IS REQUIRED OF ME?

I. I am required "to do justly and to love mercy, and to walk humbly with God."

In this single sentence is summed up the teachings of the greatest religious leaders of the world, Jew and Gentile, Christian and Pagan.

II. Common sense, personal experience, and the testimony of the wisest minds, all bear witness to its truth.

What would happen if every one neglected these things? There can be little doubt that misery and disorder would be the result.

III. When I recall the events of my own life, I find those periods were the happiest when justice and mercy and faith were present; those the unhappiest, when justice and mercy and faith were absent.

Yet it is not an easy requirement.

IV. It is difficult to do justly; that is, righteously.

When I reckon over faithfully the events of a single day, I have to acknowledge that, though I may have done many things smartly, sagaciously, prudently, I have done very few things disinterestedly, righteously, justly.

V. It is equally difficult to love mercy.

Mercy, I presume, means generous forbearance, forgiveness, patience, kindness, tenderness, charitableness.

I may do all these from a sense of duty, and that is excellent; yet it is not enough. I am required to become so filled with admiration of patience, forbearance, charitableness, as to prefer them, to delight in them, to love them.

VI. Perhaps the hardest requirement of all is to walk humbly with God.

Whatever disaster, sorrow, misfortune, overtakes me, still to recognize God's wisdom, without repining to submit to his will, without rebellion to yield to him my personal desires and present hopes, this is to walk humbly with God. And when I am smarting under undeserved reproach, or am bowed beneath misfortune which has come through no fault of my own, it is very difficult to walk humbly with God.

VII. Yet this is my appointed work, my immediate duty; and I shall certainly fail in it unless I try my best.

And I must try my best; for to do justly and to love mercy, and to walk humbly with God, is not a course I can take or leave as I choose: it is not permissive, it is imperative; it is REQUIRED of me.

OUR CHURCHES.

FIRST CONGREGATIONAL SOCIETY, TAUNTON, MASS.

"How like a bit of Old England!" is an expression often heard from strangers who for the first time catch a glimpse of the old stone meeting-house of the First Congregational Society of Taunton, Mass.

This impression of Old England is frequently strengthened by a longer acquaintance with the town and its people. Just why such an English flavor has been preserved would be hard to tell, for our story is like the story of other New England towns settled in the seventeenth century.

It was in 1635 or 1636 that a band of Puritans from South-western England crossed the Atlantic, and stopped awhile in Dorchester. In the records of Dorchester Parish, Meeting-house Hill, under the date June 6, 1636, occurs the name of Richard Williams. This Richard Williams was one of the first purchasers of Taunton, and is called the father of the town. This date in the Dorchester records is the first positive date that we have for our history of the Taunton church; for in 1838 a most disastrous fire in the Taunton court-house destroyed both church and town records. The original Articles of Faith and the original Church Covenant have been recopied into later records; and Rev. Charles H. Brigham recopied the records of Rev. Thomas Clap, covering the years from 1729 to 1738. There is also a copy of Lechford's account of the first ordination. Beyond this, we have to make up our story, in great part, from 1636 to 1780, from tradition and the collateral records of Dorchester, Plymouth, and other colonial towns.

The church was organized in 1637: the town dates from June 4, 1639, when delegates were sent to Plymouth from Cohannet. Richard Williams and his companions set apart a piece of land (now about two acres) for a meeting-house; and the present building, the fourth, stands upon the same enclosure in the centre of the town. We have never been obliged to move on or give way to business blocks, and "fathers tell it to their sons" that here the Church of Christ of Taunton built their first meeting-house. It was probably built of logs, about 1647, a little earlier than the Plymouth people built their first meeting-house. Henry Andrews, the builder, received for pay the old calf-pasture, so called. All the men in the settlement, minister as well as laymen, no doubt, lent a helping hand in building, cheered and warmed by good old Jamaica rum.

Could we appear for a moment upon the scene on the first Sabbath morning after the completion of the meeting-house, we should see the little log house with a row of houses down Dean Street, on the river bank, within the traditional half-mile of the meeting-house. In solemn procession, fathers and mothers at the head and children following walked to the meeting-house,—the Williamses, the Deans, the Halls, and the Crossmans,—just as their descendants to-day of the same name walk on a Sunday morning toward the same spot, hallowed by the memories and associations of two centuries and a half. The men in that early procession were armed to protect the women and children from the Indians. Upon the door of the meeting-house there was probably posted the notice how each one was to be seated, the men and women each by themselves, the girls and boys apart. Whether that first seating was satisfactory or not, we shall never know; but we feel quite sure that the girls and boys had a dreary time. Richard Williams and Walter Dean were the first deacons, Rev. William Hooke first minister, and Rev. Nicholas Street first teacher.

In 1729 the second meeting-house was built. On June 1, 1789, we find on the church records a petition to the selectmen of Taunton for a warrant for a meeting of the Congregational inhabitants of Taunton to meet in the old public meeting-house on the first Monday in July, to see if the Congregational inhabitants will vote either to repair the old public meeting-house or build a new one. And, in the name of the Commonwealth of Massachusetts, the constables are notified to post the notice upon the door of the old public meeting-house to warn the Congregational inhabitants to attend the meeting. After many long and earnest prayers to God for direction, it was voted to build a new meeting-house. This third building was after the third style of New England church architecture, so well typified by the Old

South of Boston. During the five years that were occupied in building this meeting-house, public meetings and services were held in the court-house by special permission. Mr. Bulfinch's name appears on the plan for seating the people, and we may infer that he was the architect of the building. Money for the building was raised by selling the pews at public vendue. This building was not enclosed; for church members complain of sheep lying down on the steps, and a committee is appointed to notify field-drivers that sheep must be kept off the steps of the meeting-house. This building was moved to Spring Street in 1827 or 1830, and was in use until a few years ago, when it was torn down. It was found that some of the timbers were the same used in the original building, as it was the custom in the olden time to give the builder, among other things, the old meeting-house. On Jan. 10, 1791, it was voted to incorporate the society under the name "First Congregational Society of Taunton."

Our present meeting-house, the fourth, was dedicated by Rev. Luther Hamilton on Oct. 7, 1830. The building is of stone, surrounded by evergreens and graceful elms. The town at this time made a new survey of the land, and the present grounds were hedged in by the society. In 1877 Mrs. Sarah L. King left a legacy to build and keep in repair the massive stone wall which now surrounds the grounds. In 1869 an addition was made to the building and a chapel built. In 1888 the meeting-house and chapel were renovated and redecorated. We are very fond and proud of our old public meeting-house, with Gothic windows, flat roof, Norman tower with Saxon battlements. No one can doubt for a moment that this meeting-house is a house of God, and it sheds abroad an atmosphere of peace and quietness equal to some of the cathedrals of the Old World.

Rev. William Hooke, first minister of the Church of Christ of Taunton, was born in Southampton, England, June 28, 1601. After receiving his degree of A.M. from Oxford, he entered the Church of England, but left his vicarage to take up his lot with the freemen of New England. It was in the year 1637 that Mr. Hooke was ordained over the handful of women and men who had settled in the wilderness. According to the fashion of the age, Rev. Nicholas Street was settled as first teacher at the same time. If we can accept collateral records as true, Rev. John Wilson of Boston and Rev. Richard Mather of Dorchester were present to assist at the ordination. For seven or eight years Mr. Hooke ministered to his flock, and then accepted a call to New Haven. On his return to England in 1656 he was appointed domestic chaplain in the house of Cromwell. After the Restoration he remained in obscurity until his death in London, March 21, 1677. We may judge of the liberality of Mr. Hooke by the fact that he refused to join in any of the persecutions of the Bay Colony; and he was well fitted by birth, education, and life-service to take his place among the other ministers of the old first parishes of New England.

Rev. Nicholas Street, the colleague and successor of Mr. Hooke, served the church of Taunton as teacher and minister for twenty years; and then he, too, accepted a call to New Haven, where he died April 22, 1674. Rev. George Shove, third minister, was ordained Nov. 17, 1665, and remained in Taunton until his death April 21, 1687. For forty years, from 1687 to 1727, Rev. Samuel Danforth filled the place of minister and teacher. His views on church music are on record, he being in favor of singing in the churches. He learned the Indian language and prepared an Indian dictionary. The Plain Burying-ground, so called, was a gift of Danforth to the town; and here he was himself laid to rest after long and faithful service.

Rev. Thomas Clap, who was minister from 1729 to 1738, disturbed some of his people by calling meetings without giving notice of the subject under discussion. So the good people discussed the question, "Ought a minister to call a church meeting without telling why the meeting was called?" It was voted "that it was best for religious peace and unity and a happy means for preventing evil consequences which might arise if the church knew the subject of discussion." "Why don't people go to church?" was often a subject of discussion, and the delinquents were called upon to give good and sufficient reasons for non-attendance.

Rev. Josiah Crocker of Yarmouth was settled in 1742. He was dismissed in 1765, but remained in Taunton until his death in 1774.

Rev. Caleb Barnum will ever be remembered as our minister who gave his life for his country. He was settled in 1769, and died in 1776. On hearing the news of the battle of Lexington, he not only bade his people to go, but went himself, and died, leaving these words for his people to remember: "I have no doubts concerning the justice and goodness of that cause; and, had I a thousand lives, they should all be willingly laid down in it."

Rev. Elias Jones, of Halifax, N.S., was settled in 1777, as the eighth minister, and dismissed in 1778. On April 18, 1780, after solemn and earnest prayers to Almighty God for direction, the church voted to call Rev. Ephraim Judson; and a committee was appointed to see if the town would agree to help pay the minister's salary. For ten years Mr. Judson ministered to the people of Taunton, but was finally dismissed by council with apparently the best feelings on all sides. Our church records begin in 1780, and were carefully kept by Mr. Judson while he remained in Taunton. Very blunt and straightforward was Mr. Judson, but possessing an unusual vein of humor, judging from some of the stories that have come down. He used to caution the boys in the gallery not to make so much noise, for they would wake the old folks below. He had the reputation of being lazy, and preached sitting down, and on hot summer days, so they say, would give out long psalms; and, while the congregation was "piously perspiring and fuguing," he would go out under the trees to cool himself, thus escaping both heat and singing. "Why don't people go to church?" was a question that troubled Mr. Judson greatly. Meetings were called to discuss the question. Meetings were adjourned because it rained. But no final decision was arrived at in regard to what to do with people who did not go to church. Mr. Judson witnessed the beginning of the division between church and society. The church wanted him, but the town would not pay his salary. So a council of the neighboring towns was called to settle the question. Mr. Judson was dismissed with recommendations; but a large majority of church members withdrew, leaving three men and one woman at the old meeting-house. These four, with the society, held the property, and were known as the First Congregational Society of Taunton. On May 2, 1793, it was voted to introduce the reading of the Holy Bible on each Lord's Day.

Rev. John Foster, who followed Mr. Judson, was settled May 16, 1792, and remained until 1799. He was succeeded by Rev. John Pipon, of blessed memory, who served the society for twenty-one years, and died deeply lamented. Mr. Pipon's salary was four hundred dollars a year and the improvement of the parsonage farm on Winthrop Street. Rev. Luther Hamilton, who was minister from 1821 to 1832, was the first to preach strictly Unitarian doctrines. Rev. Andrew Bigelow's pastorate lasted from 1833 to 1842. Mr. Bigelow was the last of the old-time ministers whom we always associate with the ideas of long sermons, long prayers, and catechising.

Rev. Charles H. Brigham came to Taunton March 27, 1844. He remained in Taunton until 1866, when he accepted the appointment of Unitarian preacher at Ann Arbor, Mich. Rev. Fielder Israel remained from 1869 to 1872; Rev. Eli Fay, from 1873 to 1876; Rev. Frederick Meakin, from 1878 to 1882; Rev. Thomas G. Milsted, from 1883 to 1886. The present minister, Rev. John P. Forbes, was settled in 1887. Nineteen ministers, during the two hundred and sixty years of the existence of this church, have ministered unto the people.

Taunton is one of the historic towns of the Old Colony of Massachusetts, whose boundary lines were laid out by Captain Myles Standish, and at one time covered an area of nearly one hundred thousand acres, including the towns of Easton, Mansfield, Norton, Dighton, Berkley, Raynham, within her borders. And here in Taunton still lives the mother church of all this extensive region, more vigorous to-day than any of the forty churches which now occupy the territory once filled by the one church; and here the children of the early Puritans, from generation to generation, for two hundred and sixty years, have sustained without any outside assistance a church of God. And to-day the society in

the old meeting-house stands self-supporting and without debt, the most liberally supported parish in the town. For the first century and a half it stood alone, for miles around, as a representative of civil and religious freedom as understood by the Puritan; for the last three-quarters of a century it has again stood alone, but steadfast, not only in the town, but for miles around, as a representative of liberal Christianity, as understood by Unitarians. In spite of differences in theology, the Unitarians have always been welcome in the town; and their minister—"the patriarch," as he is called—is accorded first place in virtue of representing the old First Parish. Our sister cities, Fall River and New Bedford, have far outstripped us in population and wealth; but the Taunton church, as the oldest in Bristol County, has a unique history of its own. The influence for good that has been spread abroad by this one liberal church can never be told in words. The general public still claims a hold upon the old meeting-house; nor has the present generation outlived the hospitable traditions of the past, and the use of the old meeting-house and grounds is still freely granted for public occasions. On hot summer days the footsore and weary traveller still rests and cools himself under the grateful shade of our trees. Standing thus amidst traditions centuries old and looked up to for leadership in all that is truest and best, the society is placed in the position of *noblesse oblige*. Nor is this position easy to fill: nothing but eternal vigilance on the part of both minister and people enables the society to hold the title "First," both by inheritance and present worth.

SARAH B. WILLIAMS.

Taunton, Mass.

ZWINGLI.

(Born January 1, 1484.)

Ulric Zwingli represents the first stage of the Reformed Church in Switzerland. He began what Calvin and others completed. He died in the prime of life, a patriot and martyr on the battlefield, when his work seemed to be but half done. His importance is historical rather than doctrinal. He was the most liberal among the reformers, but lacked the genius, depth, and vigor of Luther and Calvin. He held opinions on the sacraments, on original sin (as a disorder rather than a state of guilt), on the salvation of all infants, and on that of the noble heathen, which then appeared radically dangerous and profane. He could conceive of a broad and free Christian union, consistent with doctrinal differences and denominational distinctions. He was a patriotic republican, frank, honorable, incorruptible, cheerful, courteous, and affable. He took an active part in all the public affairs of Switzerland, and labored to free it from foreign influence, misgovernment, and immorality. He began at Einsiedeln in 1516, and more effectively at Zurich in 1519, to preach his conception of Christ from the New Testament. Then followed his attacks on the corruptions of Rome; and the Reformation was introduced step by step in Zurich, where he exercised a controlling influence, and in the greater part of German Switzerland, until its progress was suddenly checked by the catastrophe at Cappel in 1531.

Zwingli was scarcely two months younger than Luther, who survived him fifteen years. Both were educated and ordained in the Roman Church, and became innocently and providentially reformers of that Church. Both were men of strong mind, heroic character, fervent piety, and commanding influence over the people. Both were good scholars, great divines, fond of poetry and music. Both labored independently for the same great cause of evangelical Protestantism, — the one on a smaller, the other on a larger field. But their endowment, their training, and their conversion to Protestantism were different. Zwingli had less prejudice, more practical common sense, clear discrimination, sober judgment, self-control, courtesy and polish, — Luther more productive genius, poetic imagination, overpowering eloquence, mystic depth, fire and passion, and was in every way a richer and stronger, though rougher and wilder nature. Zwingli's eyes were opened by the reading of the Greek Testament, which he carefully copied with his own hand, and by the humanistic learning of his friend Erasmus; while Luther passed through the ascetic struggles of monastic life till he found

peace of conscience in the doctrine of Justification by Faith. Zwingli broke more rapidly and more radically with the Roman Church than Luther. He boldly abolished all doctrines and usages not taught, as he believed, in the Scriptures; Luther piously retained what was not clearly forbidden. He aimed at a reformation of government as well as of theology; Luther confined himself to such changes as were directly connected with doctrine. He was a statesman as well as a theologian: Luther largely kept aloof from political affairs. They met but once, and then as theological antagonists at Marburg, two years before Zwingli's death. They respected each other personally, though Luther approached the Swiss with the strongest prejudice, looking upon him as half an infidel. He differed radically from Luther on the doctrine of the Lord's Supper. The German reformer held to consubstantiation, while Zwingli, who was intense in his dread of all materialistic elements, regarded the bread and wine as only symbols of the body and blood of Christ. The two reformers came into open difference. Each defended his views, but no compromise was reached. Notwithstanding this difference on the one question of the Real Presence in the communion, Zwingli, with tears, proposed peace and union; but Luther refused the hand of Christian fellowship, because he made doctrinal agreement the boundary line of communion: and many modern Christians and Christian Churches limit their union within the same narrow confines.

From this general description I pass on to sketch Zwingli's life.

The political condition of Switzerland was highly favorable to the introduction of Protestant ideas. The country was divided into cantons, or districts,— an arrangement which had existed from early times. Each canton was, in a measure, independent of the rest, and yet was connected in a federation with all the others. While the Roman Catholic Church held sway over all, the people of each canton claimed the right of deciding what their confession should be. The spirit pervading all the cantons was that of civil liberty; and so, when the Protestant doctrines descended from the North, the Swiss saw in them a system of religion closely allied to their political traditions and preferences. Freedom in the State, as the Swiss mind saw it, was inseparable from freedom of conscience. In Zurich, the largest city in Eastern Switzerland, the doctrine of the German reformers, and especially the works of Luther, took strong hold. The people, speaking the same language with the Germans, read the earliest Protestant writings with interest, while correspondence with the reformers fanned the flame.

Zwingli was the leader of the new movement in Switzerland. It was on the 1st of January, 1484, that he opened his eyes on the world from the lofty heights of Tockenburg, where one looked abroad over a country where no feudal barons ground their serfs to the dust, but where republican freedom, patriarchal simplicity, and comparatively equal laws presented more of the Christian appearance than the castles and halls of the chivalry of the plains. Yet Switzerland had great need of a moral as well as of a religious reformation.

When Zwingli appeared there was little earnestness and less sincerity among his countrymen. Faith of a certain kind there was enough, and too much. That is, if superstition may be called faith. But of real, vital faith in God, in Christ, in humanity, faith in the capacity and destiny of man, faith in justice, honesty, righteousness, and rectitude of life,—this was but little known. Men lived in "lies and shams." Hence they were sincere and earnest only as they were weak and credulous. If they believed, they were in bondage to the priests; and we know what cramping, enervating, and degrading slavery that is. If they doubted or denied, it was not the doubt or denial of reason, of anxious and reverent thought, but of passion. Nothing lofty, pure, and noble, of a religious nature, could grow in such an atmosphere. Their independence was frequently undermined, and their civil liberties were in a fair way of vanishing amid the moral and spiritual bondage in which they were deadened.

In the higher regions of their magnificent country, the Swiss still preserved more of their ancient virtue than in the lower countries. None among the ancient families of the Alps were more respected, and deservedly so, than the Zwinglis of Wildhaus. The father of the reformer was the Amman, or

bailiff, of the district. He was venerated as the patriarch of the mountains. From him and his venerable companions the young Zwingli, seated by the fireside during the long winter evenings, learned to love his fatherland with devout attachment, and his soul became filled with patriotic enthusiasm. From his pious grandmother he drank in with greedy appetite the stories of the heroes of Bible history. The seeds of religious faith and earnestness were mingled with those of devotedness to liberty and aspirations for his country's good. Gifted with generous sensibilities, a lively fancy, an ardent temperament, and a quick and powerful intellect, Zwingli might have shone in any path of literature, almost in any walk of life. But, happily for his country and the reformation, the deep religiousness of his nature, and the devotional conscientiousness of his spirit made him cling to the service of God as a minister with indomitable faith and perseverance.

At ten years of age Zwingli was sent to school to Basle, and three years after, to Berne. Having made rapid progress in these academies, he repaired to Vienna to study philosophy. He returned to his early home in 1502; but the young eagle had begun to feel the power of his pinions, and, impatient for higher and wider flights, he soon left the tranquil solitudes of the Tockenburg. At the age of eighteen he entered the University of Basle, where he remained nearly four years,—a young man with a gay humor, an amiable disposition, a pleasant converser, devotedly fond of music, often making his lodgings and the houses of his friends re-echo with the melodies of his country. At the age of twenty-two, having obtained the degree of M.A., and his reputation for learning having reached the mountains amid which he was born, he accepted an invitation to the work on which his heart had been fixed, and was installed as pastor of Glaris, a town near his birthplace, Wildhaus, in 1506.

During his pastorate here, we find that a visit which he paid to Italy as chaplain to the Glaris contingent of the Swiss confederate troops led him to study the Scriptures in the Greek; and he thenceforth sought earnestly to discover religious truth in the Bible. "Philosophy and theology," said he, "ceased not to raise up objections against me. I at length arrived at this conclusion: 'We must leave all things, and seek our knowledge of God only in his word.' I began earnestly to supplicate the Lord to give me his light; and, though I read only the text of Scripture, it became far clearer to me than if I had read a host of commentators."

"Comparing the Scriptures with themselves," adds the historian D'Aubigné, "and explaining passages that were obscure by such as were more clear, he soon had a thorough knowledge of the Bible, especially the New Testament. When Zwingli thus turned toward the Scriptures, Switzerland took her first step in the Reformation." True, we do not fail to recognize that here was the genuine noble spirit in which all inquiry after truth should be prosecuted. But I must add that the second and greater reformation, which is now going forward, needs much more than Zwingli's procedure. In his day, to compare Scripture with Scripture was an immense step in advance; but to-day we must compare the Scriptures, and all theology, with sound philosophy, with ethics, with science, with the development of religious thought among all people and in all times. Assuredly, whatever is true in the Bible of Christendom, in all Bibles, and in the works of nature, will be found to be in harmony, mutually illustrating and explaining one another. But the false views handed down from the middle ages still exist,—shall I say they still prevail? Those views led Zwingli to say that he must "leave" both philosophy and theology. Do they not still exert a pernicious influence upon the Christianity of large multitudes? It required a great effort on Zwingli's part, great devotedness to truth and moral courage, to put aside the philosophy of the schools and the theology of the priests, to study solely the Bible. Orthodox ministers at the present day admire him, but they have nothing like his courage to "leave" the creeds and dogmas of the schools, and rest in those truths only which they can express in the language of Christ; and still less have they courage to interpret the Bible not only by itself, but, what is now more important, by an enlightened examination of the Will of God revealed in the eternal laws of his universe.

Zwingli, however, in his devotedness to

Scriptural investigations, did not forsake those classical authors whose noble writings contributed so much to expand and enrich his intellect. "The poetry of Hesiod, Homer, Pindar, enraptured him. . . . It seemed to him that Pindar spoke of his gods in such sublime strains that he must have had some idea of the true God. . . . If he honored them so much, it was because he thought he saw in them not human virtues, but the influence of the Holy Spirit. The agency of God, far from confining itself to ancient times within the limits of Palestine, extended, he maintained, to the whole world. 'Plato,' said he, 'has also drunk at the divine source. And if the two Catos, if Camillus, if Scipio, had not been truly religious would they have been so magnanimous?'"

The cultivation of the best order of general literature powerfully tends to enlarge and improve the tone of theology. The reformers of theology to-day are not the preachers and the theologians, but the men of letters, Wordsworth, Tennyson, Browning, Carlyle, Emerson, Ruskin, George Macdonald; and the men of science, Lyell, Darwin, Huxley, and Tyndall. Carlyle and Emerson are worth more as religious inspirers and emancipators than a whole generation of theologians, and Ruskin's writings than tons' weight of books of divinity. The classics kept alive in Zwingli that free and generous spirit which is too often crushed beneath the weight of dogmatic theology; and whoso eats of the living bread of the prophets I have named will find that the husks of theology have no temptation to his appetite, and will be thankful that he has other meat to eat of.

Twice did Zwingli visit the plains of Italy as chaplain to the troops; and when there, animated with a true Switzer's patriotism as he was, loving his country devotedly as he did, he wielded a very different sword from that of the spirit. And while he preached with words of fire to the serried ranks of his countrymen, it was not to teach them to bring their hearts into submission to the Prince of Peace. At Glaris, too, he was in the very centre of political intrigues and turmoils. But in the year 1516 he received a call to preach at the celebrated monastery of Einsiedeln, and to take the cure of this sequestered parish. His friends at Glaris were filled with grief at parting with him. But he felt that it was far better for him to retire for a time from the feverish atmosphere in which he had thus been plunged. "Neither ambition nor avarice takes me" to Einsiedeln, he said, "but the intrigues of the French."

In this wild retreat he gained two great advantages. One was the opportunity for study and meditation; the other was the continual spectacle of superstition in its grossest form. The chapel of the monastery was almost as famous as that of Loretto, and pilgrims came from all parts of Europe to receive absolution and indulgence. Over the gate of the abbey were inscribed these words: "Here is obtained a plenary remission for all sins." At length Zwingli is thoroughly aroused. In the very heart of all this corruption, he lifts up his voice against it. His piercing eloquence produces an astonishing effect. Crowds of pilgrims return to their homes enlightened. The worshippers of the Virgin and their rich offerings rapidly diminish. Zwingli consequently loses nearly his whole income, which was derived from that source. Does he repent? Yes, he repents, but it is for having received the produce of idolatry, and never for resigning it. The Papal legates are alarmed at his growing power, and they seek to bribe him with gifts, flattery, honors. Their temptations produce as much effect on Zwingli as the thunders of the Vatican on Luther. For a little time, however, he continues an adherent to the Roman Church, and, like Luther, seeks for a reform in the Church by applications to the Papal power. At length his eyes are fully opened to the true state of the question, and by the same circumstance that decided the fate of Roman Catholicism in a large part of Germany. In 1518 the Tetzel of Switzerland appears. A Franciscan monk, by name Bernard Samson, and a few companions, travel through Switzerland like "the pestilence that walketh in darkness," selling their demoralizing indulgences. Zwingli now fairly enters the field and demolishes, by argument from the New Testament, the gigantic wickedness which, in various forms, —each more pernicious than the last,—had long blighted the purity, truthfulness, and piety of Christendom. "Jesus Christ, the Son of God," said he, "thus speaks: 'Come

unto *me*, all ye that labor and are heavy laden, and I will give you rest.'"

Singularly enough, Zwingli was now removed to a wider sphere of action. In 1519 he was elected preacher to the cathedral of Zurich by the college of canons. In this elevated and important position he was on a lofty pedestal, whence he preached to Switzerland, Germany, and France; whence he spake the Reformation into being throughout the finest, most civilized, most powerful cantons of his beloved fatherland. But that pedestal became his funeral pyre. In the flames of political strife, in the glowing ardor of patriotic and social enthusiasm, he consumed and, at last, sacrificed hie own life. But until his political complications fully developed themselves, the influence of Zwingli from the cathedral of Zurich was most benignant. He expounded the Scriptures to immense congregations. D'Aubigné writes:—

"He shows how the Bible found at once its exposition and its application in the nature of man. Delivering the loftiest truths of the gospel in simple language, his preaching reached all classes,—the learned and the wise as well as the ignorant and the simple. He extolled the infinite mercies of God the Father, and implored all his hearers to put their confidence in Jesus Christ alone as the only Saviour. At the same time he earnestly called them to repentance; forcibly attacked the errors which prevailed among the people; fearlessly rebuked luxury, intemperance, and extravagance in dress, the oppression of the poor, idleness, foreign service, and foreign pensions. 'In the pulpit,' says one of his companions, 'he spared no one,—pope, emperor, kings, dukes, princes, lords, and even his own supporters. All his energy and all the joy of his heart were in God; accordingly he exhorted all the inhabitants of Zurich to put their confidence in him only.'"

But, you may ask, what reforms did his influence produce? What were the results? A reform in piety and morality. A high tone of thought and feeling was introduced. The convents of the mendicant orders were suppressed by order of the Council, the aged and infirm members pensioned off, the rest placed in trades and professions. The convent of the Dominicans was transformed into a hospital for the sick, and that of the Augustinians into an asylum for the destitute. In every instance the property of the Church was neither swallowed up by the treasury nor embezzled by grasping individuals. The other reformed cantons generally acted upon the same principle of honesty which Zwingli proclaimed and enforced at Zurich. What a contrast to the progress of the Reformation in England, where properties have been seized on and endowments taken from one church only to be grasped greedily and held tenaciously by the ecclesiastics of another! Above all,—and this is, perhaps, the strongest testimony both to the value and the greatness of Zwingli's power in Zurich,—above all, he persuaded the rich and lazy canons of the cathedral to give up the enormous endowments of their college to an admirable system of gratuitous education for the people, and to devote themselves to the pastoral care of the people.

Of course he made many enemies. Especially by the zeal with which he condemned the pernicious practice of his countrymen, then so prevalent, of selling themselves to foreign powers, and butchering their fellow-creatures, without the shadow of a quarrel or a pretext, for mercenary gold. D'Aubigné thinks he injured the cause of religious reform by denouncing so earnestly the "foreign pension" party. He may have given the matter undue prominence in his preaching. But this we know, that if ministers are content simply to attack doctrinal conceptions, they may live on good terms with their fellow-citizens; but the moment they oppose practical sins, social sins, and national sins, all those who profit by such sins rise up in wrath against them. And those who are interested in other existing evils, and, therefore, dread reformation, such persons, in a great legion, make common cause against the minister who meddles with them. Yet Zwingli quailed not before them. He has been severely condemned for "interfering in politics," and he did come to interfere in a way unworthy of him; but, so far as he enforced and applied the truths of religion to matters of practical life, whether of a social, political or commercial nature, he deserves as high honor for his Christian politics as for his Protestant reform. And it is one of my firm and fervent convictions that the minister who fails to apply Christianity to

politics, and to everything else, the minister who fails to vindicate and enforce the authority of religious principles over the whole life of man and of the world because of the misrepresentation or the obloquy which prejudice or self-interest may heap upon him, is no more a faithful minister than a true patriot, but very much of a chicken-hearted time-server and something also of a sneak.

I do not mean that a minister is to become a special pleader, or an advocate of party politics in his pulpit. But I mean that he should strive to embody the spirit of Christ in the whole life of his countrymen. What is the value of Christ's religion if it does not advance sweeter manners and purer laws? Where is the spirit of Christ to be paramount? Only in hymns and prayers and Sunday worship, but not in the affairs of State and of society? Are national institutions, customs and laws not to be moulded into conformity with the soul of Jesus? The business of the minister with politics, as with everything else, is to apply Christianity to them; and this business is urgent. For the Church to use political power to compass religious ends is a grievous error; for the Church to use religious influence to subserve political purposes is also a grievous error, involving more or less of moral guilt. It was the condemnation of Zwingli that he suffered himself to be impelled by events upon both these erroneous courses; but to imbue the State with the spirit of Christ, to vindicate and apply the authority of Christ's principles over the whole world and the world's whole life,— to have aimed at this was Zwingli's highest glory. Happy they who in that matter can surpass him!

Exhausted by his many labors, Zwingli went for a short time to recruit his health at the baths of Pfeffers. But while there, the "great death" swept over Switzerland, — the awful "plague." Zwingli hastened from Pfeffers to Zurich, and devoted himself with the most Christian love and diligence to attendance on the sick and dying, until he himself was attacked by the fell disease, and brought to the gates of death. Zurich and all Protestant Switzerland were in despair. His death would have been felt at that time as a great calamity. A report reached the distant town of Basle that he had died, and the city was "filled with lamentation and mourning."

But he was spared to do much work in the Master's cause. He was for a long time broken in health, strength and spirits; but the reforming force he had set in operation went on within the cantons, for the most part in an admirable spirit. But there is a significant contrast between those days and these. It seems wonderful now to read the accounts of the intense avidity with which the people then drank in the preaching of Christianity. Multitudes flocked from all parts of Switzerland to listen to Zwingli, and any eloquent preacher became a centre of the strongest attraction. So it was in Germany and France, in Holland and Bohemia. To-day the great body of the people throughout Europe, including England, appear comparatively indifferent, I will not say to religion, but to religious worship. What is the reason of the intense interest then felt in religious services compared with what we behold now? The answer lets us far into the nature of the new Reformation required by the present age.

For the present it is sufficient to remark the debasing bondage in which men's minds had long been held, — the prevalent fear of future torments, the degrading and galling conditions on which salvation was offered; the charm of the new doctrines of free grace and justification; the comparative absence of other matters of interest, especially of books and domestic enjoyments; the novelty of religion being brought down to "the common people" and the humblest minds; with all the stirring and ennobling influences of the new civilization, of which I have previously spoken, foremost among these being the influence of the new doctrine of justification by faith, which was listened to with enthusiasm, because it raised the love and trust of men from dull images and a sinful pope and saints of a very dubious character, to one higher and nobler than themselves,—to Christ,— and a new life sprang up in their souls.

But the novelty is gone. Yes; and many other things have also passed away. Can it be that Truth of the highest order ever grows old, and loses its power over the hearts of men?

This is manifest: Superstition decays. Men begin to see many things plainly in the

increasing light of intellectual progress; and religion will inevitably fall into neglect if it does not harmonize with the demands of reason and justice, if it is not practically applied to the great and growing interests of humanity. As civilization advances, this world increases and a future world diminishes in importance, in the eyes of the majority.

As the physician and the philanthropist, the engineer and the mechanic, the author and the printer, the artist, the poet and the musician, combine to make life comfortable and safe; as the club-room, theatre, steamboat, concert, counting-house, factory, library, senate and fireside are open to occupy and interest the children of humanity,— many of the sources whence the vitality of the first Reformation was nourished gradually dry up. Yet there are higher principles in human nature, deeper wants in the human soul, than civilization the most refined can satisfy. Let religion look to these, and the second Reformation will spread and flourish.

There are social problems and terrible plagues which civilization complicates, deep-rooted in the selfishness, cowardice or indolence of man, with which religion alone can grapple. Let her look to these also, and the new Reformation will be fully developed.

God and Christ, the future, eternity, sorrow and sin, love and holiness, — are these dreams, think you? Are they not realities, true now as in the sixteenth century? In human nature they evermore abide. And if priests forget this or slumber over it, prophets who are more than priests will speak of it and be heard. Zwingli had no misgivings on this score. He believed in those realities with his whole heart; and, prophet-like, moved on his noble course for many years, seeing his work clearly, doing it bravely, with calm strength and frequent joy.

But at length he turned aside from his true mission, absorbed the prophet in the politician, and entered on that fatal course of armed coercion by which he thought to compel the mountain cantons to abandon their errors and embrace the evangelical gospel. Some of his political conceptions were magnificent. Many of his measures were wise. But that cruel blockade of the mountain cantons, by which the Protestant Swiss sought to starve their Roman Catholic fellow-countrymen into the adoption of a purer Christianity, — can his memory be cleared from the condemnation of having promoted that, if he did not originate it? It was a great sin, and bitterly he suffered for it. He had an apology for his measure. It was that the Roman Catholic cantons refused liberty of conscience to those of their subjects who were Protestants; and yet how could he for a moment have expected to cast out devils by the finger of Beelzebub! The enraged mountaineers collected in considerable force. Zurich had warnings, but listened to them with contemptuous indifference. Too late her citizens rushed to arms to repel the invading army. Without discipline, without plan, their advanced forces, too brave to retreat when they beheld their fatal error, were surrounded and cut to pieces almost to a man, on the bloody field of Cappel, on October 11, 1531. Many of the best and noblest of the Protestant leaders were brought back to Zurich on their funeral bier. Among those who fell was the high-hearted pastor, statesman, reformer.

He was wounded soon after the battle began; and he lay in great agony upon the ground for some time. As he lay, a Catholic soldier came up to him, and, without knowing who he was, told him to confess. Zwingli could not speak, but shook his head in the negative and raised his eyes to heaven. Whereupon the soldier exclaimed, "Then die, you heretical dog!" And he beat him to death with his axe. The spot where this event took place is marked at the present day by a large stone, which stands close to Cappel at the foot of the Albis, between Lucerne and Zurich. When his corpse was recognized by the victorious Catholics they heaped upon it the most disgusting indignities, crowning their joy by burning it and scattering the ashes over the battlefield. Where this scene took place a large monument now stands, on which is this inscription, "They may kill my body, but not my soul."

He seems to have had some sombre presentiments of his fate. It was in spite of the earnest protestations of his friends that he placed himself at the head of his little army, saying that he had caused the war and it should never be charged against him that he was afraid to face the consequences.

When he took his last farewell of his amiable and accomplished wife while his mettlesome charger, with that wonderful animal instinct often observable on similar occasions, was refusing to set forth, he felt in his heart they should meet one another on earth no more. The lofty roof of the cathedral, which had so often re-echoed to his stirring tones, when next a preacher entered its sacred pile, looked down upon a mourning pageant; but the ashes of his corpse had been flung by an infuriated enemy to every wind of heaven. So may all that was imperishable and divine in his spirit and his life be wafted into every faithful reformer's heart as the seed of truth, courage, love,—the treasure without price and a possession forever!

Zwingli was a typal man in relation to time. He was the man of the sixteenth century who had most to impart to the nineteenth. He was more a man of our own century than any other of the reformers. This is the view taken by two men representing different aspects of religious thought,—Prof. Hundestragen, of Bonn, and M. Heinrich Lang of Zurich. Zwingli left the world three hundred and sixty-five years ago; and if he returned now he would find himself speedier at home even in relation to science than any of the others. He was, in fact, in advance of his time by nearly four centuries. Luther remained, to some extent, a mediævalist and a scholastic; but Zwingli was neither, but a humanist of the new era, his intellectual sympathies having, from the very first, been with the new learning, and not with the old. He was an illustrious example of the perfect and cordial union of faith and science. He would have Christianity linked with all the soundest and best knowledge of his time. One of his maxims was, "Accept the truth, no matter whence it comes": accept it even from the heathen, knowing that all truth is of God. This is the true motto for all time. Christianity has no quarrel with any truth, from whatsoever quarter the truth comes. Let this single great axiom of Zwingli's only get full possession of the Church's mind, and Christianity will go on from conquering to conquest,—the world will be entreasured and blessed.

S. FLETCHER WILLIAMS.

Hackney, London, Eng.

EASTER LILIES.

What is the hope embodied here
In Easter lilies waxen pale?
What is the thought beneath the flower,
What is the spirit of the hour,
The soul of this old Eastern tale?

Wouldst know the hope embodied here,
Enlifing all these lilies faint?
Look at some common life and mean
Transfigured by its power serene
Into the life of some still saint.

Wouldst know the hope embodied here?
Go to the poor slave's hut of clay,
See him all present misery bear,
The utter blackness of despair,
In hope of God's great Easter day.

Go to the city's crowded haunts,
Where crime with want and misery dwell,
Where some pale woman, weak and poor,
Temptation's utmost doth endure,
Feeling at last all will be well.

Or to the couch where sickness stays,
Constant and long abiding guest,
Where every breath is breath of pain,
Yet where good cheer and hope remain
In compensation full and blest.

Go where injustice rank and vile
Has blighted all life's promised bliss,
Where deeper than the plummet sounds
Rankle the sore and poisonous wounds,
Borne calmly for such hope as this.

Look on the dungeon and the stake,
The bale of age, the ban of crime,
The solitary, who, apart
From all of life, with breaking heart,
Look out beyond the bounds of time.

Or to the grave wherein is laid
All that hath lent to life a charm;
See how above life's murky night
Faith casts her clear and steady light
Till even death can do no harm.

Such is the hope embodied here.
Ah, friends, though doubts sometimes assail,
Pray still for faith,—be not denied!
Formless and void is all beside;
There's naught save this old Easter tale.

HATTIE TYNG GRISWOLD.

Each day, each week, each month, each year, is a new chance given to us by God. A new chance, a new leaf, a new life,—this is the golden, the unspeakable gift which each new day offers to you.—*Canon Farrar.*

FROM OUR PULPITS.

REVIVALS.

From a Sermon by Rev. Philip S. Thacher of Needham, Mass.

Can a man really believe that he can "find Jesus" in a minute? To "find Jesus" means to know what he was, to have examined his claims, to know what he taught, and then to be like him, though it means scourge and mockery and death. It means to find in his example a source of strength, to be sustained by his magnificent thought, the beauty of his life, and those lovely beatitudes which through all the changes of centuries have come down to us, whispering their sweet accents to storm-tossed souls.

A noble religion is like a noble affection, an education of mind, heart, and soul. Is it not obvious that he who believes that salvation must be worked out by himself — *i.e.*, depends on the character he forms — will be a more religious and useful man than he who believes that it consists in simply believing in Jesus? The revival theology takes all responsibility from man by putting the guilt on Adam, his salvation upon Jesus. It offers heaven without the patient, lifelong toil to purify the heart, rectify conduct, and consecrate character.

INCARNATION.

From a Sermon by Rev. Alexander T. Bowser of Wilmington, Del.

We are coming more and more to see that the Council of Nice was right in its conclusion that Jesus was "begotten, and not made"; that he was not a created being, but the offspring of God; that his soul had grown out of the Father's heart as naturally as the light comes from the sun. The mistake of that ancient symbol lies in the further statement that the Christ was "the only begotten of the Father," thus reducing God's family to but one child, and leaving all the rest of us without divine parentage, mere creatures of dust, children of earth and time alone. This error appears plain enough when we compare the creed with the word of the great Teacher himself, who always took it for granted that his brethren were, like him, children of God by a spiritual generation as natural and intimate as their physical descent from their human parents.

Jesus never speaks of his own sonship as unique and peculiar, nor does he ever call himself God as the confession of faith insists upon; but he distinctly teaches that "God is Spirit," the invisible Presence about him and within him, from whom he derived his existence, in whom he had his being, to whom he prayed for help, through whom he was sustained in his work, and to whom he would return on leaving this world. Looking into his own soul, he saw a divine element there; and this he regarded as the fountain from which flowed all the love and truth and power of his life.

And right here we shall find the essential truth in the doctrine of incarnation. It is not that God dwelt in human form, once for all, in the person of Jesus, but the higher, deeper, broader principle that in the Christ we see how God dwells in every human soul, "the true Light, which lighteth every man that cometh into the world." The word of God made flesh in Jesus reveals the universal law of spiritual descent, showing us how the divine word is incarnated in every one of us. Instead of denying the divinity of Christ, we see in his character a revelation of the infinite possibilities of humanity, and learn that the spirit which was given to him without measure, "full of grace and truth," is our birthright also; that we, too, possess, in greater or less degree, the same divine qualities that made him the Son of God.

Therefore, while we cannot accept the Nicene statement that Jesus was "very God," we do believe that he was "very man"; that is, we see in him the representative man, the type of man as God meant him to be, the ideal of the aspiring heart. And the doctrine of incarnation teaches us the sublime truth that the human soul is the temple of the living God, and that, if we yield ourselves to the divine influence,

we shall become conscious of the Father's indwelling presence and of our relationship to him as sons and daughters.

Let this truth become a living conviction in our hearts, and all our life will be suffused with a divine radiance. We shall then become conscious that the Power which is over all things as law, and in all things as life, is also welling up within our soul as strength and inspiration and love; and we shall know what Emerson meant when he said that "every soul is not only the inlet, but may become the outlet, of all there is in God." This is what Jesus discovered. This is what he meant when he said, "I and the Father are one." And because he was a man, "made in all things like unto his brethren," he was able to convince other men that this same divine Friend was also their ever-present Guest, dwelling in their heart, the source of all joy and peace, the fountain of all hope and progress, the spring of all love and tenderness and aspiration.

PERMANENCE OF RELIGION.

From a Sermon by Rev. Charles W. Wendte of Oakland, Cal.

Religion is a permanent force in human society,—a force which, though it may not be equally active in all ages, is never destined to entirely disappear. Nay, the more mankind advances in intelligence, knowledge, culture, and refinement, the more truly religious will it become. The author of "The Positive Philosophy," Auguste Comte, tells us indeed that religion belongs to the childhood of the race, and will be outgrown with other childish features. If this be so, then must humanity be still in its childhood, and destined to remain so for an incalculable period; for we find its most advanced representatives, the men whom we esteem as prophetic of a better era for mankind, to be firm believers in the supersensual and the ideal. The most free-thinking, profound, and cultivated minds, and the noblest characters of the race, have been men of religious genius. Plato was surely no babe in his intellectual grasp, yet his faith kept pace with his mental activity. Goethe was certainly not a child in intellect,—no rudimentary man; yet what a magnificent believer he was his writings bear abundant evidence. His great countrymen—Kant, Hegel, Schelling, and Fichte—were not mere sucklings at the breast of wisdom; yet they consecrated their most matured powers to the service of religion. It was Kant who spoke of his beloved philosophy as only the handmaid of religion, content to carry the torch before her, or, following after, to bear her train. Lord Bacon and Sir Isaac Newton had quite outgrown the swaddling-clothes of mediæval thought; but before their anointed eyes the great universe expanded into the temple of the Most High, in which they worshipped. So, too, Milton and Dante—men of profound, original, and self-reliant genius—found their imagination so fed by religious ideas, their personal piety begot such exaltation and fervor of spirit, that it burst forth in the inspired measures in which they glorify the great thoughts of God, Providence, and destiny. And, when you call up the names of those whom the world mistakenly esteems as infidels, in what hopes, aspirations, trusts, did they not live! Voltaire and Thomas Paine and Heinrich Heine,—believers in common sense, but believers also in the higher reason, in God, in duty and immortality,—haters of the priesthood of their day and of all shams and sentimentalities, but lovers of truth, of justice, and of humanity. It was Heine who said, "To doubt God is to doubt life itself, —is death." Voltaire invented a new argument for the existence of Deity. Thomas Paine declared, "I believe in one God, and no more; and I hope for a future state of existence." Even Comte himself, as if in negation of his own philosophy, spent the later years of his life in constructing a new religion.

And how is it in other walks of life? Look at the movements and the men most prominent in our own country in the service of culture, philanthropy, government, business, and reform, and you will find them profound believers in the value of religion. Lincoln and Garfield, Emerson and Longfellow, Garrison and Phillips, Agassiz, Fiske, and LeConte, George Peabody, Baron Hirsch, and Sarah B. Cooper—these names of the good and great among us are a few only of that shining cloud of witnesses to the power of religious inspiration in our own day. And, as we look abroad over the

land and see the temples and services of religion, its ministers and missions, literature and philanthropies, and all the other evidences of its mighty influence on the minds of men and the life of the community, we have surely little reason to anticipate its disappearance from the scene of human history.

No, religion is not losing its hold, is not destined to pass away. Special forms of it may disappear. Dogmas, rituals, sacraments, churches, and sects may perish, but religion itself will ever come forth from every ordeal purified and renewed.

"On mightier wing, on loftier flight,
From year to year doth knowledge soar;
And, as it soars, religion's light
Doth onward grow from more to more.

"More glorious still as centuries roll,
New regions blest, new powers unfurled,
Expanding with the expanding soul,
Its waters shall o'erflow the world.

"Flow to restore, but not destroy,
As when the cloudless lamp of day
Pours out its flood of life and joy,
And sweeps each lingering mist away."

GOD AND EVIL.

From a Sermon by Rev. Duren J. H. Ward of Dover, N.H.

How did sin, or evil, enter into the world? Only recently have we been able to see that evil did not come at all. Actions became evil only after better actions were realized as possible. Selfishness became bad only after the neighbor-regarding feeling became conscious, only after unselfish acts began to take precedence over the old self-regarding sort.

It turns out, then, that the nature of the quest has changed. It is the origin of the good, and how to make more good come forth, that is now the problem. There was no evil till reason had developed. There was no good till reason showed something higher than man was practising. The sin consisted, and will ever consist, in following a lower when man sees a higher way.

It is the most tremendous and solemn fact. Man is accountable to his ideals. God, in the very nature of things, holds him responsible for effort toward their attainment. The good means obedience to the continually and ever evolving and developing laws of God. The bad means remaining in what was and is. The past and the present become bad as soon as the better future is conceived.

Toward this higher future, away from the lower past, we must ever strive. And the only rest man can ever know is that peace which God has beneficently granted to the soul that is longing and striving toward the Most High. The end of life, the satisfaction of life, is the process of attaining higher life.

OUR FATHER.

From a Sermon by Rev. E. A. Coil of Marietta, Ohio.

"We must have some doctrine or belief that will serve as a basis of action," say the earnest advocates of dogmatic theologies. The point is well taken. If the farmer believed that his ploughing and sowing would be fruitless, he would not plough and sow. If the student in school believed that his close application to different studies would result in nothing, it would be impossible to hold him to his task. This principle holds good in the various departments of life. Granting, then, that we must have some belief that will serve as a basis of action, let us inquire, "Did Jesus indicate anything that will serve as such a basis, and at the same time destroy the fearful sectarian controversies that have so marred the pages of church history?" It seems to me that he did. The prayer that he taught his disciples to pray, you remember, begins with the two words "Our Father." Not my Father alone, not your Father alone, but "*Our Father.*" The thought indicated by these two significant words runs through the entire Gospel. Everywhere we are coming upon statements that suggest it. Briefly stated, it is the thought of fatherhood and brotherhood, the thought that constitutes the broadest possible basis for a most devoted and holy life. Once we comprehend the full meaning of this grand doctrine, we will recognize the wounded man, between Jerusalem and Jericho, as our brother, not because he may give intellectual assent to any given statement, but because he belongs to humanity, and because humanity, according to the teaching of

Jesus, is the child of God. The doctrine of an especially chosen people, and peculiar revelations limited to a few, is not in keeping with the idea of fatherhood as Jesus taught it and as he lived it. To him the Jewish people were only a fraction of the great human race he sought to save *from sin*. Whether it was a member of the Sanhedrim, a poor outcast, a Roman centurion, or an inquiring Greek that he met, it was always, if not in word, then in spirit, "Our Father, my brother."

If it were a dangerous thing for Jesus in answering the scribe to give as the two great commandments, love to God and love to man, and, in telling the lawyer what to do to inherit eternal life, to commend the good Samaritan, and, in giving the word-picture of the judgment, to exalt those who had administered to suffering humanity, and, in teaching the disciples to pray, to say, not "My Father," but "*Our Father*," then Unitarianism may be a dangerous thing. But if the answer to the scribe, the example commended to the lawyer, the righteousness exalted in the judgment picture, belief in the fatherhood of God and universal brotherhood of man, and the final triumph of righteousness, are calculated to lift community and world life to higher levels and fill the souls of men with nobler impulses, then have we justification for the faith that is in us, and which we most earnestly commend to all "Our Father's" children.

HIGHER CRITICISM OF THE OLD TESTAMENT.

From a Sermon by Rev. John W. Chadwick of Brooklyn, N.Y.

There are many incidental gains (resulting from the higher criticism) which are of great importance. What a gain, for instance, to the character of God, to find that Deuteronomy is no authentic revelation of his character and purposes, but a magnificent literary *tour de force* to effect a compromise of diverse religious elements! The character of the Hebrew people makes an equal gain when the slaughter of the Canaanites, for which such lame excuses have been made, and which has often furnished terrible instructions to fanatical religionists, is remanded to the ideal sphere: some pious soul so dreamed what ought to be, but never altogether had his way.

Another incidental gain is in the matter of Isaiah. The criticism which makes chapters xl.–lxvi. a separate prophecy, two centuries later than the rest, leaves to the prophet Isaiah all that he needs for his imperishable fame. The later portion gives us another prophet equal to, if not greater than, Isaiah, singing "the Lord's song in a strange land," singing it with the pathos and the passion of a captive Jew rejoicing in the prospect of his people going back to rebuild the waste places of Jerusalem. We have a similar gain when the book of Daniel is transferred from the sixth century B.C. to the second, where it becomes the expression of that passion of revolt against the tyranny of Antiochus Epiphanes which raised the standard of the heroic Maccabees and carried it to victory. If it is any loss to have even a criticism so conservative as that of Dr. Driver detach the Psalms entirely from King David, surely the gain is infinitely greater which interprets them as the growth of several later centuries. As much as ever they contain

> "Words that have drunk transcendent meaning up
> From the best passion of all bygone times,
> Steeped through with tears of triumph or remorse,
> Sweet with all sainthood, cleansed with martyr fires,"

though not unmixed with baser elements. Henceforth they are the spiritual biography of Israel for five hundred years, with here and there an accent so purely personal that we feel as if we ought to veil our faces from the agony and contrition of a troubled soul. As the name of David became the centre of aggregation for the hymns and spiritual songs of Israel, so did Solomon's name for its proverbial wisdom and pessimistic philosophy, and the name of Job for the long debate concerning the misfortunes and the sufferings of righteous men. In every case the gain is large which makes the individual wither while the race is more and more. How grandly, too, the Higher Criticism has rescued the book of Jonah and the Song of Songs from the contempt of vulgar literalists and the qualms of prurient prudes (the latter no less from the stuff and nonsense of

allegorical interpretation), and set them both on high as worthy of all honor,—the one for its catholic sympathy with alien peoples, and the other from its praise of simple, faithful love, so radiantly beautiful and so passionately pure!

But these incidental gains, to which indefinite additions might easily be made, must not detain us from that larger synthesis which is involved in the gradual evolution of the Hexateuch and the other books that correspond to the successive stages of its development, which was a business of some five centuries' duration. The positive, constructive achievement, *par excellence*, of the Higher Criticism within the Old Testament limits is the history of a national religious evolution from a fetichism or totemism deifying trees and stones to the worship of one God, not of and for Israel alone, but of the universe, and, if through Israel, for all mankind.

WHY WORSHIP TOGETHER?

From a Sermon by Rev. Charles A. Allen of Bridgewater, Mass.

What can be the reason why many good people to-day are indifferent to public worship? Must it not be that they are more or less lacking in religious feeling? They may be bright, strong-brained, keen-witted, honest, too, and kind-hearted, perhaps even public-spirited and patriotic; but the distinctive sympathies and aspirations that constitute the religious life have been somehow so neglected that they are seldom or never felt. The life of Charles Darwin, the famous naturalist, is an instance of this one-sided growth. He was a man of many admirable traits, but was so absorbed in scientific studies through his early years that he neglected everything connected with art and with religion. He grew up "atrophied" in these departments of human life, precisely as a man would be in his arms and fingers if from boyhood these had been so bandaged and tied up that he could not use them. He took no interest in music or pictures, because his perception of beauty was undeveloped; and he felt no attraction to anything religious, because his religious nature was undeveloped. In later life he confessed that this had been a great mistake,—that he was not so much of a man as he would have been if he had not allowed these highest parts of his nature to be atrophied. He was blind to beauty and to religion, precisely as a man would be blind to all the color and grandeur and loveliness of the visible world, who had always kept his eyes so bandaged that they lost the power of vision, like the rudiments of eyes in the blind fish of the Mammoth Cave.

It is true that some people are naturally not so religious as others. But is this a reason for doing nothing to develop their religious instincts? If a boy cares very little for his studies, should we not insist that he must try to make up for his natural deficiency by more resolute effort? If a child is naturally delicate in health, should we shut him off from all kinds of exercise? Should we not rather see that he has ample exercise adapted to his needs, so that he may perhaps grow up to be as robust as most men? And so, if either old or young have never been trained religiously and perhaps have become atrophied in soul, is this a reason why they should neglect everything religious? Is not the mistake of many good people to-day, intellectually bright and socially interesting, and personally blameless except with regard to their religious duties, who frankly say, "I am not religious by nature, and therefore I do not care to go to church,"—is not this precisely the mistake that a man would make, who had sat so long at a desk as to have weakened his legs and lungs and digestion with a risk of fatal illness, and should then plead his feebleness as a reason for taking no exercise at all, but letting himself gradually sink into a hopeless invalidism? And could his friends do a greater kindness to such a man than to give him a thorough shaking-up day after day, despite his protests, until he began to really enjoy taking exercise and felt an interest in recovering his health?

We have a duty, therefore, not only to ourselves, but also to others, precisely as it is the duty of a community and its leaders to provide for the schooling of all the children, and especially to see that even the dull children are thoroughly trained by the most approved methods; and also to provide for the physical health of all the people by guarding against epidemics and taking care

of unhealthy places and giving gratuitous medical aid to the poor, and teaching the laws of health so that the feeble may be eager to gain bodily vigor and all the joy in life that goes with vigor and health. So it is the plain duty of a community and its leaders to care for the religious health of all, both old and young, to teach them how much nobler is the fully developed life, which is religious as well as intellectual, than the stunted life which has no personal faith in God, no aspiration, no gratitude, no penitence, no immortal hope, but lives from day to day with as little thought of divine and immortal things as the beasts that perish.

HYMN.*

Tune, "Hold the Fort."

Grows the everlasting Bible
God hath never sealed:
Right and Justice shine forever,
Truth is still revealed.

Chorus.

Wide to all the winds of heaven
Be our flag unfurled,—
Truth is God's Eternal Gospel,
Truth shall *free the world.*

Man, the child of Love Eternal,
Stands with forehead bare,
Sees the shining heights above him,
Lifts up hands of prayer.

Chorus.

Wide to all the winds of heaven
Be our flag unfurled,—
Prayer is God's Eternal Gospel,
Prayer shall *lift the world.*

Heaven's gate is shut to him who,
Selfish, comes alone:
Save a soul with loving service,
It shall save thine own.

Chorus.

Wide to all the winds of heaven
Be our flag unfurled,—
Love is God's Eternal Gospel,
Love shall *save the world.*

J. T. Sunderland.

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*Written for the Young People's Religious Union. Embodying the Union's three cardinal principles.

A STUDY OF CARLYLE.

BY GEORGE W. BUCKLEY.

III.

The Prophet.

I use the term "prophet" to comprehend the faculty of the seer and apostle of righteousness; to signify the man who has spiritual insight and spiritual foresight, and the moral courage to bear witness to the same. In the blood of the prophet often flow the black disks of pessimism. Some of Carlyle's pessimism is constitutional melancholy, like that of Dr. Johnson. Some of it is the lengthened shadow of Scotch Calvinism, in reference to both God and man. Some, however, is the sable offspring of dyspepsia and insomnia.

In a letter to his brother John, whom he loved and assisted generously, though in straitened circumstances himself, he confesses, "I have sometimes wronged you; but, John, it was not I, it was biliousness." Such expressions as the following are all too frequent: "My spirits are equal to the ninth part of a dyspeptic tailor"; "The ground of my existence is black as death"; "I am getting weary of suffering"; "Truly, all human things, favors, promotions, pleasures, prosperities, seem to me inexpressibly contemptible." Things animate, things inanimate, fall within the sweep of his censorious and complaining temper. In divers places he alludes to his generation and his fellow-men as "Apes by the Dead Sea." "The population of England is twenty-seven millions,—chiefly fools." "I am sick of the stupidity of mankind. I had no idea until late times what a bottomless fund of darkness there is in the human animal, especially when congregated in masses." Mrs. Carlyle understood well this attitude of her husband's mind. When some acquaintance expressed the fear that Carlyle would open his lecture with "gentlemen and ladies" instead of "ladies and gentlemen," she replied, "It is more likely he will begin with, 'Fool creatures, come hither for diversion.'" There is a deal of this sort of contemptuous pessimism in the writings of Thomas Carlyle. Sometimes it is excusable, even relishable, as largely the exaggerated expression of humor, which makes all the

world fit game to sport withal. But too often it is merely a scolding and contempt of one's fellow-men, of one's contemporaries and times, that is both reprehensible and somewhat shallow. In weighing him as a teacher and practiser among men, we are not permitted to ignore the influence of a bad liver and an abnormal nervous apparatus, that made him a victim to the frictions and irritations of this world, and caused it oft-times to seem a bedlam of unclean and painful things. Moreover, he is not only constitutionally irritable: he is constitutionally a Stoic, with the self-sufficient pride and a certain narrowness of sympathy native to the stoical temper. Add to this, also, a strain of the granite-like Scotch Calvinism, which exalted God, but degraded men. Herein lies largely his tendency to unduly appreciate the past in comparison with the present. He loves the heroic and stoical in human life; and, it must be confessed, one finds more striking examples of such virtue in the aristocratic than in these democratic times. Accordingly, he overmeasures the personalities of great men as shaping forces of society, and ignores correspondingly the more hidden shaping energies, albeit rude and ill-directed, that are resident in the masses of men. The development of character in its national aspect is quite too much out of his point of view. Although forever preaching justice, he shows a strange aloofness to popular movements for freedom and self-government. The emancipationists look for an encouraging word on the slavery question, and get instead the blasts of a sneering criticism of the "nigger emancipation." Our civil war is "profoundly foolish-looking," "a smoky chimney which had taken fire." Not at all beautiful to him is the balloting principle and the counting of heads for determining who shall rule. For *Vox populi vox Dei* he would likely substitute *Vox populi vox diaboli*. As one of the statesmen of our American Revolution, he would have had Hamilton's scepticism rather than Jefferson's faith.

Carlyle was right in maintaining the vast inequalities of men in their intellectual and moral natures, and in their capacities for progress. He was right in deploring the decline of true hero-worship, in emphasizing the need of wise and virtuous rulers. Who would want to dispute the last truism? But how to get them? To determine this vexed question he is neither wise nor just in wholly counting out the masses. By his method, when would they become competent for self-government and that disciplined obedience to the true hero which he would have them manifest? His paternalism would *keep* the masses the mere children he held them to be. Through the educative experiences of exercising power themselves must they acquire the wisdom to exercise it well. The higher privileged classes have done an infinite deal of experimenting and blundering in attaining whatever governing capacity they may have. The masses must have the like discipline. The time-factor is very indispensable in the matter. Carlyle lacked the wisdom of faith and sympathy, the sympathetic faith and patience to wait for the development that issues out of the experiences of failing and blundering. Hence he chose to indulge in much cursing, "to rail at the ill" rather than "to fight for the good." What Emerson said of Byron might be repeated here, "Cursing will soon be sufficient, in the most skilful variety of diction."

But let us not censure Carlyle too severely for holding so tenaciously the contemptuous sentiment expressed by Goethe,

> "'Tis the rule:
> With all its hundred thousand pranks,
> The world is one enormous fool."

He is not the only one of worth who sometimes feels, as Robert Ingersoll once remarked, "The more I see of men, the better I like dogs." To keep one's self from despising the masses of men for their low aims and sordid ways — well, the noblest souls who have earnestly cherished the vision of a kingdom of wise, valiant, and righteous men on this earth, have found this exceeding difficult. But it *ought* to be done. It is a part of the truest religion and nobility to be above contempt, even for the contemptible. And, by way of contrast to the English prophet, our American prophet Emerson seems to have attained this victory.

But Carlyle's self-sufficient pride and pessimism, reprehensibly as they are sometimes manifested toward mankind at large, are even more reprehensibly manifested toward contemporary great men. To me,

who love him well, the contemplation of this side of his character is positively painful. I cannot escape the feeling of a degeneration on his part to the meanness of envy itself. He overvalues his own work in the world and undervalues about everybody's else. He can hardly be just even to Emerson or to Mill, who were so ready to befriend him. To him Gladstone is "one of the contemptiblest men I ever looked on." The author of the immortal "Intimations of Immortality," Wordsworth, he pronounces "a genuine but a small diluted man." O'Connell is a "lying scoundrel," "chief quack of the then world." Of Emerson, too, so diligent for the publication of his friend's works in America, Carlyle has this to say after Emerson's second visit to him: "Very exotic; of smaller dimensions, too, and differed much from me as a gymnosophist sitting idle on a flowery bank may do from the wearied worker and wrestler passing that way, with many of his bones broken. Good of him I could get none, except from his friendly looks and elevated exotic polite ways; and he would not let me sit silent for a minute." The last observation is rather comic, since Carlyle was quite notorious for his disposition to do most of the talking.

We would, if we could, charge his harsh and uncharitable reflections on contemporaries to the infirmities of old age; but, unfortunately, they are too common in his journal and letters of an earlier period. This aspect of the man puts him in marked contrast to the serene and star-eyed Emerson, and makes him less discriminating and just in his judgments of both men and things.

Yet behind these off traits, which truthfulness requires to be painted in, there lies the more permanent and deeper nature that is centred in tenderness and sympathy. Not of the amiable species surely, perhaps hateful and hatable; yet so loving and lovable, too. Bearish as old Sam Johnson to "society at large, and in domestic life" "gey ill to live wi,'" as his mother said, he was yet generous with others, while scant with himself. His attitude toward all the members of his family showed forth liberality and undiminishing strength of affection. While his inveterate hatred of every species of cant provoked the fiercest criticisms of philanthropic and charitable sentimentalism, he was as ready as any one to help the poor and distressed: often even the street beggar got from him a kind word and a sixpence. His charity was not bestowed through middlemen, and for publication: it was direct and sometimes anonymous. The real Carlyle had, after all, fine affections, and a sensibility to suffering that extended not only to poor humanity, but to the animal kingdom. "If we knew how he came to be what he is, poor fellow, we should not be hard with him." "All battle is misunderstanding: did the parties know one another, the battle would cease." Such observations of his reflect his permanent private self more than the harsh judgments recorded against him. He is kinder than his published creed.

After making all deductions, I still hold that Thomas Carlyle is the great prophet of English letters; a right sincere, deep-seeing, valiant prophet of righteousness in Israel. He is this first and foremost, this with the heart and soul, and all the intensity of the Hebrew prophets of old. He is Isaiah, sublime in the imagery of the power and glory of God, and bold and trumpet-like in his calls upon men to believe and do justice upon the earth. He is Jeremiah, fierce in lamentations over the evils of his time. He is John the Baptist, laying the axe to the root, warning men to flee from the wrath to come. He is these three in one. No velvet-carpet prophet is he. With a few suitable changes we might apply to him that fine oratorical outburst, in the nature of eulogy, which Jesus indulged in when he exclaimed: "What went ye out in the wilderness to behold? A reed shaken with the wind? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out to see? A prophet? Yes, and I say unto you much more than a prophet. Verily, I say unto you, among them that are born of women there hath not arisen a greater prophet than John the Baptist." So might we, with a little changing, speak of Thomas Carlyle in relation to the English people.

In the world of letters, along with the part of wit and critic of wide knowledge and, on the whole, catholic range of thought, he plays the contradictory part of Hebrew

prophet, having his sense of mission, his offensive egotism, his narrowness, his impatience with the ways of men, his prejudice, his pessimism. He comes in the old prophet spirit that looks upon his fellow-men as children who need to be taught and flogged by turns. I have light; "the people sit in darkness." I am chosen of God to speak this truth, which he rings the changes on continually in wondrous fashion: the truth that God, and not the Devil, made this universe, and that he will stand by it,— a God of truth and righteousness now and forevermore.

"It is very certain," he says, "if Beelzebub made this world, our Pamphleteer, and the huge portion of mankind that follow him, are right; but if God made this world, and only leads Beelzebub, as some ugly muzzled bear is led, a longer or shorter temporary *dance* in this divine world, and always draws him home again, and peels the unjust gains off him, and ducks him in a certain hot Lake, with sure intent to lodge him there to all eternity at last, then our Pamphleteer, and the huge portion of mankind that follow him, are wrong. . . . For my own share I want no trade with men who need to be convinced of that fact. If I am on their premises, and discover such a thing of them, I will quit their premises; if they are on mine, I will, as old Samuel advised, count my spoons. Ingenious gentlemen who believe that Beelzebub made this world are not a class of gentlemen I can get profit from: let them keep at a distance, lest mischief fall out between us."

Thomas Carlyle is the fierce trumpet-voice crying in the wilderness of a Mammon-worshipping world: Forsake your golden calves and half-beliefs; flee from the wrath to come; wash you, make you clean of all cant in politics and religion and social life; make you clean of your moral scepticisms, your vulpine cunning, blind cupidity, industrial injustices.

In his works entitled "Past and Present" and "Latter-day Pamphlets" you will find moral philippics of this English Isaiah and Jeremiah that strike right well the prophet's note of warning, not only for the England of fifty years ago, but for the American democracy and oligarchy of this generation. In 1850, scenting the industrial dangers of the future, said he not truly?—

"America's battle is yet to fight; and we, sorrowful, though nothing doubting, will wish her strength for it. New Spiritual Pythons, plenty of them, enormous Megatherions, as ugly as were ever born of mud, loom huge and hideous out of the twilight Future of America; and she will have her own agony and her own victory, but on other terms than she is yet aware of."

Listen again to the word of truth, however little our national conceit may relish of it: —

"Jefferson Brick, the American Editor, twitted me with the multifarious patented anomalies of overgrown worthless Dukes, Bishops of Durham, etc., which poor English Society at present labors under. To which what answer could I make, except . . . Have not you also overgrown anomalies, *Dukes* after a sort? overgrown Monsters of Wealth, who are become glittering man-mountains filled with gold and preciosities; revered by the surrounding flunkeys; invested with the *real* powers of sovereignty; and placidly admitted by all men, as if Nature and Heaven had so appointed it, to be, in a sense, god-like, to be royal, and fit to shine in the firmament, though their real worth is what? . . . All Idols have to tumble, and the hugest of them with the *heaviest* fall: that is our chief comfort, in America as here."

Man's relation to man, over and over again, he tells us, is not a mere "cash-relation," nor yet mere charity-relation.

"Pauperism is our Social Sin grown manifest; developed, from the state of a spiritual ignobleness and base oblivion of duty, to an affair of the ledger."

"Pauperism is the poisonous dripping from all the god-forgetting greediness and devil-serving cants that exist among us. Not one idle Sham, rich or poor, lounging about Creation upon false pretences, upon means which he has not earned, upon theories which he does not practise, but yields his share of Pauperism somewhere or other."

Arraigning his own countrymen, he says: —

"No Englishman dare believe the truth. He stands for these two hundred years enveloped in lies of every kind: from nadir to zenith an ocean of traditionary cant surrounds him as his life-element. He really

thinks the truth dangerous. Poor wretch, you see him everywhere endeavoring to temper the truth by taking the falsity along with it, and welding them together; this he calls 'safe course,' 'moderate course,' and other fine names; there, balanced between God and the Devil, he thinks he can serve two masters, and that things will go well with him."

Just one other passage from "Past and Present," which may God help us to profit by:—

"In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise in all times were wise because they denied, and knew forever not to be. I tell thee again there is nothing else but justice. One strong thing I find here below,—the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call 'Halt!' to fling down thy bâton, and say, 'In God's name, No!' If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from North to South, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing. Success? In few years thou wilt be dead and dark,—all cold, eyeless, deaf,—no blaze of bonfires, ding-dong of bells, or leading articles visible or audible to thee again at all forever. What kind of success is that? . . .

"Await the issue. In all battles, if you await the issue, each fighter has prospered according to his right,—his right and his might, at the close of the account, were one and the same. He has fought with all his might, and in exact proportion to all his right he has prevailed. His very death is no victory over him. He dies, indeed; but his work lives, very truly lives. . . . Fight on, thou brave, true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be; but the truth of it is part of Nature's own Laws, co-operates with the World's eternal Tendencies, and cannot be conquered." ("Past and Present," 14–16.)

Yes, with Carlyle, God built this universe; and he is the conquering power of it, that makes for righteousness. However many deviltries may be enacted in the name of the Prince of Devils, the Eternities will make an end of him and his. The law of righteousness is invincible, and justice and judgment shall be done unto men and nations. Let the reader take note of it, nothing doubting. The French Revolution is a "truth clad in hell-fire": all revolutions and social upheavals are the terrible Dead Sea apples, and grim and grinning ghosts of men's wicked sowing. The people have forsaken the ways of the true and living God, and run after false gods; and the true and the living God will scourge them back again. That is the plain Hebrew truth of the matter. It is the plain Hebrew truth of Thomas Carlyle.

It is the dramatic and prophetic element in Carlyle which makes him a teacher for the centuries. When other historical works now accounted great shall have been superseded, his will command attention, not so much as a repository of historical facts as for the types of great historic character, and for reflections on human life, presented with a profound intellectual and moral insight and with such original and picturesque vehemence that they must interest thoughtful men at all times. He will be read as a seer and preacher of spiritual things.

His tremendous will and earnest individual conscience force a style of his own, and coin whole armories of words and phrases, fresh as the spring-time, fruitful as the life of summer. In Titanic virility, and in impetuosity, it is the torrent in the mountains, rushing down with such a head of waters that it bears all before it, alters old features of the landscape, and opens up in its course new channels for itself. He is in literature the Prometheus, who will, above all things, have fire, though he steal it from the furnace of the gods. He is Jove, too, hurling into this time-world the thunderbolts of his wrath against all idolatry, all shams and shamming of men. As

compared with our own prophet Emerson, he gives rather more fire and lightning than the steady, clear searching light that reveals the widest and truest relations of men and things in this world. And Carlyle himself has said, light is stronger than fire.

It is because of the manful veracity and moral intensity of his genius that Emerson, notwithstanding his friend's intellectual strength, remarked of his writings, "There is more character than intellect in every sentence." One thing pre-eminently he was born to do; namely, to teach men of letters the dignity and divinity of their calling; to teach them and all men, rich or poor, to be sincere and brave enough to speak the truth as God gives them to see the truth. In early manhood he resolved never to write a line dictated by the desire for gain or honor or popular favor; and he was faithful to the resolution.

Born in poverty, seeking neither wealth nor position, made dyspeptic with hard study on the verge of manhood, never fully recovering from it, he contented himself with being a simple, sincere man of letters, conscious from first to last of a moral mission he would in no wise deny.

He chose to work along critical and historical lines. In this field, with wide sweep of knowledge, of philosophy, history, poetry, with insight, too, of sympathy, he made himself the imperial and imperious teacher of English literature,— in this field, the most incisive critic and wit of our century, and yet the most intensely a prophet of the Hebrew temper and prejudice of any of the sons of letters in this modern world.

Remarkably independent, he enrolled himself in the small class of great writers who make new departures in literature,— the class to which belong Goethe in Germany, Hugo in France, Shakspere in England, Emerson in America. Of these, and of all men of letters, none stand forth more distinctively from all predecessors and contemporaries for self-assertion and uniqueness of individuality. He was the exponent of himself, and *never* of some other man. Everywhere and at all times, he stood sincerely and valiantly for Thomas Carlyle. Cast in a new mould by the mind of God, with great virtues and the defects of his virtues, he did right manfully wage battle for the eternal verities. And I for one, with my whole heart and whole soul, say to his spirit, if it be hovering about me, "Not blind to thy faults, I yet thank thee, I revere thee, I love thee still, Thomas Carlyle!"

LIFE, THE MASTER OF CHANGE.

"He hath torn, and he will heal us; he hath smitten, and he will bind us up. He will revive us; he will raise us up, and we shall live."—HOSEA vi. 1, 2.

Tender mother-broodings free
The egg-imprisoned bird,
Till its flight of joy we see,
And its rapturing song is heard.

Tender Love Divine is here,
Brooding all my dark,
Till from out my prison drear
I'm a winging, singing lark,

Spinning all the winds that blow
Into skeins of golden song,
That diviner always grow
As my journey speeds along.

In the world about us life manifests through changes, the bodies of its revealings becoming new as they perfect. As it fulfils in one form, its assumption of the new leaves the old to perish. So life in an acorn outgrows the acorn-body, leaving that to go down into the dust, while it goes up into its new body which is the oak. When caterpillar-life perfects in its creeping form, it experiences change and appears in its flying-form. The life that is in a bird by invisible changes within the mother-bird becomes an egg, that body of its manifestations seemingly not alive any more than is the rock on which the bird may pause for flight; but it is a form of life that, brooded by the mother's tenderness, experiences a change and becomes the new bird, aflight on happy sinless wings.

In the world within us life manifests through changes. Child-emotion fulfils itself, and passes, not into "silence and pathetic dust," but up into the feelings of youth, there to fulfil another stage of its revealings. What we have thought and experienced as young men in its outward forms has passed, perhaps of no more interest to us now than the outgrown shell is of interest to the full-fledged thrush; seeming no more true to us now than to the thrush, on some topmost bough of an oak saluting

the dawn with rapturous song, do the fragments of perishing shell out of which it came seem life. Yet out of that shell the thrush came into this glory of singing. But for that stage of life's manifestations life could not be sweet within that brown breast beating with a joy that turns into music. So the youth-life that is apart from us now seems perhaps of little worth, seems perhaps so empty and foolish, but yet was it a necessary stage of the revealing of that life which now in us is serene and wise and masterful of the world. Every one of us has experienced many deaths and resurrections. By the grace of those deaths and resurrections we are what we are. Through them this life's greater fulness has come.

These changes by which life fulfils are deeper than our vision. Whether within us or without us, we cannot trace them with a perfect eye. Largely, to us, they are accomplished in an unseen way, in an unseen world. Why, then, when the greater change comes, which we have called death, is it not but just this which is going on all about us and within us,—life fulfiling one phase of its manifestation and passing into another and higher form, even as the ripened fruit loses its body of the royal purple to become again the vine, that has more of life and service in it than could have the one only grape from which it springs? Why say that death is a limitation in life, an end of life, when, as in so many other cases of change, it may be but the limitation of our vision, the line beyond which our eyes cannot see? The bolometer, so sensitive to heat that it can measure the faintest waves, passes over the spectrum and writes the record of the heat; but also it passes beyond what the eye can see, into the dark where the limited vision declares there is no light, and still writes the record of the heat, showing that within and beyond man's eyes there are other rainbows, other glories of light. So it is not, when our beloved ones have experienced death, that they have ceased to live, but that we have ceased to see the manifesting life, —the limit in our eyes, not in the glory of life that is still the exceeding joy of our beloved ones living out their eternity. They have not disappeared into the darkness, but into the light wherein our eyes cannot see, not for the darkness, but for the "excess of light."

We are certain that we are the children of a Love everlasting, of a Life eternal, that we can no more perish out of his universe than God himself can die. In him we live and move and have our being: in us he lives and moves and has his being; and all changes which we experience are but his loving-kindness and tender mercy at work to deepen his life within us, to enlarge and purify our love in him. It is always resurrection and life that we are experiencing in him. Wherefore our hearts are comforted with a very great comfort; and we love him with a very tender love, and praise him with the sweetest psalm our voices may sing upon his winds. PASTOR QUIET.

CORRESPONDENCE.

To the Editor of the Unitarian :—

In the issue of March a valuable paper, by Dr. William M. Brundage, which discusses the problem of the adult classes in our Sunday-schools, contains a reference to the discussion of the "Function of the Church," which I have presented in an article in the *American Journal of Sociology*, October number, 1896. I feel so warmly the misunderstandings of this article with which many of my friends have disappointed me that I may be pardoned for disavowing allegiance to the phrase which Dr. Brundage, through mistake, puts in quotation-marks, and attributes to me, but which I have never used. I have never had a word to say of the "educational function of the church," because this phrase implies that the inspirational function of the church is not educational, and also implies, when used in connection with the Sunday-school, that the "educational church" *ideal*, when applied to the Sunday-school, sanctions the conception contained in the phrase "the church at school," and advocated by Dr. Brundage in his paper.

It is to be expected that the incipient realization of the truth that the ordinary Sunday-school seeks to instruct its members in such matters as the life of the Christ should lead to a belief that the method of instruction found successful in the school class in history should be directly applicable to the church preparatory work. Dr.

Hervey, of the Teachers' College, in a recent article for the *Review of Reviews*, presents the Sunday-school as instituted for the purpose of instructing all ages in the knowledge of the Bible. Of course, if this be the chief aim of the Sunday-school, then the processes by which knowledge is imparted are to be followed by the Sunday-school teachers, and the Sunday-school becomes the day-school in its methods and aims, the subjects studied being ethics and religion instead of arithmetic and geography. But the preachers are far better judges of what the methods of the Sunday-school should be than are the pedagogues whose aim has been, so far as their experience has gone, to produce developed intelligence.

The preachers will do well to recognize that the church, and not the schools, has been the institution engaged in producing developed ethical and religious life, and that the experience of the church and of the preachers is more valuable in these matters than that of the schools and of the teachers. The Sunday-school which aims to be the "church at school" is the result of the application of educational principles in a rough and ready way to the institution, the church, which has, from the standpoint of psychology, a task to perform considerably different from that of the common schools. The original Sunday-schools were simply the week-day school held on Sunday for the sake of teaching street children to read and write; and the "Sunday-school" has never gotten over the effect of its illegitimate birth from the school instead of from the church. The "church at school" ideal is the teacher's ideal, and not the preacher's. I should be sorry, indeed, to have the preachers submit to this dictum of the teachers, and become obedient to ideals of Sunday-school methods which are the result of the application of educational principles to the church by the teachers who are working outside their special field when they change from the school-house to the church.

Dr. G. Stanley Hall and the few who are working out the philosophy of education set forth the general principles which should govern all educational effort. The teachers can apply these to the school, and the preachers can apply them to the church. When the preachers make their own applications of general principles, the Sunday-school will not be what it is now, nor the "church at school" which teachers want it to be; but it will be a thoroughly systematized means of furnishing the children—who, of course, get very little from the adult religious services—the food they need for their soul's growth in *purpose* and *faith*. The "educational church" ideal is an ideal for a *church*. The course of discipline is for the sake of accomplishing the soul's full development in purpose and faith. It has system and thoroughness, because only thus can the soul be thoroughly inspired to reach its full growth. But it is not true that the educational church ideal is gotten by changing the school into an institution devoted to instruction in ethics and religion. And its Sunday-school is not the "church at school"; but it is the preparatory department of the church, in which is expressed to the children in the children's language the beautiful ethical ideals which human insight has worked out and the religious conceptions which have inspired the greatest minds. This expression is progressive and enthusiastic. The teachers are preachers, and their task is to help the children grow into developed purpose and faith. They educate into the Christian life. The "Children's School of Ethics and Religion," which is the preparatory department of the educational church, is one long eight years' inspiration.

E. M. FAIRCHILD.

Albany, N.Y.

THE ZONE OF CALMS.

The storm and stress of life are past;
The equinoctial's wild alarms
Are over, and I reach at length
The Zone of Calms.

No more the fierce hot blood of youth
Incites to action's maddest play,
No more love's tumult makes of life
A roundelay.

The calm of action overpast,
The bliss of rest with labor done,
The quiet which the world puts on
With set of sun,—

These fill my life like the soft rhythm
Of organ music, rich and deep;
And to the full beat of their time
I fall asleep.

HATTIE TYNG GRISWOLD.

EDITORIAL.

Easter.

"God lifts his glorious mornings up
Before the eyes of man."

When the warm glow of hastening day spreads above the hills and creeps down into the sleeping vales, making the white church spires, above the village homes, gleam and glisten, how all the world rejoices! How the insects chirrup! How the birds sing! How the children laugh and call aloud! What bright looks flash out from freshly opened eyes! How cheerily we greet each other! How fresh everything seems, how bright!

A million repetitions of this scene have not made it old. It is the ever new awakening.

The drowsiness of slumber is past, the mystery of dreams dispelled, the haunting uncertainty of night driven away before the joy of day.

We are no longer mute, dumb, listless: we renew our life. Thus are we awakened every morning.

Easter is the festival of the yet more marvellous awakening which is to arouse us from the drowsiness and mystery and dreams of death, from the wandering and doubt and baffled understanding of mortality to the full light and developed consciousness of immortality. It is night no longer: an angel voice says, "Not here, but risen."

Old and New. The reorganization of our Central West contemporary, *Old and New*, is an admirable forecast of the united spirit in which the local conferences are moving toward extended work and closer alliance. The Western Unitarian Conference, without assuming financial responsibility, approves the publication of *Old and New*, the churches have heartily and generously rallied to its support, and an earnest and most efficient board of editors has taken up with vigor the management.

Faith as an Educator. In the editorial columns of the *Indian Messenger*, a religious weekly published in Calcutta, and one of the organs of the Brahmo-Somaj, we continually read comments upon the highest spiritual themes of an exceedingly enlightening nature. In a recent issue, discussing the possible gains of faith, the *Messenger* very clearly points out the educational value to every human life of the effort after righteousness, the struggle against sin, the conscious seeking for faith through prayer, and concludes:—

"It is communion with God that cleanses the soul. In the pure light of the divine presence every impure thought is felt to be an ugly stain on the soul, and we find it impossible to be at peace with unholiness. We are urged on to a ceaseless struggle and prayer, and the hold of sin over us becomes weaker and weaker. Never do we realize the nearness of God so vividly as when a base impulse is restrained by the divine will or when we experience the anguish of remorse. Then do we see that God is not to be trifled with. In proportion as sin is vanquished, the holiness, the infinite beauty of God becomes visible to us. Life is a search after the Beautiful, and it is a vain quest until we catch a glimpse of God.

Strong Evolution and Mild Miracles. The interesting series of papers by Dr. Lyman Abbott, appearing from week to week in the *Outlook* and entitled "The Theology of an Evolutionist," has put in graphic and easily grasped language a doctrine of evolution advocated by Dr. Abbott as the best explanation of "God's way of doing things"; *i.e.*, as the basis of a sound philosophy of religion, a reconciliation of creed and science.

We think Dr. Abbott has very ably helped the cause of evolution in presenting its theory in such a popular way and introducing its central idea and many of its palpable conclusions to a class of readers hungering for some such application of this new theory to the facts of the religious life. Indeed, we are obliged to believe that Dr. Abbott has helped the theory of evolution more plentifully than he thinks he has, and that he leaves so small a portion for his other guest, the impersonation of well-

preserved Orthodoxy, that the latter is in imminent danger of starvation.

This is especially observable in the recent paper upon miracles, where, as the muscular physique of evolution is fed and developed and exhibited before our fascinated fancy, we cannot fail to observe that the miraculous weakens, grows pale, and retires into mild insignificance.

Dr. Abbott says the word "miracle" should not be used in translating from the Greek of the New Testament, but either "wonder," "work," "power," or "sign," and then no one of these alone, but all together. He says emphatically, "No event is a miracle unless it fulfils their fourfold meaning." A miracle must, therefore, "create surprise to attract attention," "must accomplish a beneficent purpose," "must indicate a power more than human," and also "must attest a divine message."

This fourfold test is capable of thinning down the rank and file of the army of wonders as effectually as Dr. Sargent's physical tests would decimate our standing army. So we see quietly folding their tents and stealing from the camp such heroic examples of the miraculous as Jonah and the whale, the standing still of the sun at Ajalon, the driving of the swine over the cliff, etc. Indeed, such miracles as remain are only "wonderful works of love which have attested the divine presence." But, in saying this, Dr. Abbott places himself at the universal feast with only one guest; for his definition of miracle is a portraiture of evolution itself, that "wonderful working of love which attests the divine presence." We ought to add that Dr. Abbott in the final paragraph of this essay upon "Evolution and Miracles," with all the adroitness of the "to be continued" story-teller, informs his readers that whatever conclusions they may have laboriously reached by the perusal of this paper are not of the slightest consequence, as the whole question is really one "*to be determined by evidence simply*," and this he has not yet considered, but intends to do so "in a future paper."

The Wheel and the Stream.

IN a recent address before the Unitarian Club of Boston, President Eliot of Harvard University called forcible attention to the necessity of activity and earnest work in promulgating the gospel of our Unitarian faith. There are those, who are often among the most sincere and most devoted supporters of Unitarian churches, who yet have the feeling that nothing at all ought to be done to present or make known to others the message, the hope, the promises, of our own particular faith. They think perhaps that it is just as well to leave such matters entirely alone, that God will himself take care of them, and that it is not necessary for individuals to do anything at all. To this sentiment President Eliot applied some admirable illustrations. He admitted that many people believe "the currents of the world run our way" in science, in literature, in all fields of investigation, but these people make a mistake when they think that we need only "let them run, and they will do our work." "If we want to get power out of the stream, we must put our own wheel into it, and let the stream turn it."

Rallying by the Young People.

THE purpose of the Young People's Religious Union in holding the recent rally at the Second Church, Boston, was exactly what President Eliot recommended in his speech at the Unitarian Club; namely, to see that the power wheels of each local organization were set where they could really feel and utilize the great currents of world forces now lifting and swirling in confusion the religious ideas and conclusions of all thinking people. The meeting was undoubtedly largely successful in its aim. Not only were inspiring words passed from enthusiastic leaders to the hearts of eager listeners, but much new work was reported, and many young workers learned by hearing the experience of others what might be attempted. We print in another column the stirring hymn written for the occasion by Rev. J. T. Sunderland. With a branch union in every parish, closely allied to this central core of life direction and inspiration, a reawakening would speedily follow throughout our churches; and the watchwords of the Union, "Truth, Worship, Service," would realize themselves in a greater demand for our literature, in a larger attendance at the Sunday morning services, and in a more

effectual officering of all departments of our work from Sunday-school superintendents and teachers to church ushers.

New Way to pay Old Debts.

A JOKE has been filtering its way through the religious press for some time to the effect that, although common opinion maintains oil and water will not mix, yet the Baptist coffers find no difficulty in accommodating the Rockefeller millions. That the Standard Oil Company's king should be a Baptist may not prove the existence of any very high ideals in the faith he professes, nor the power of that particular dogma to evolve the complete citizen, but it is something that a man of Mr. Rockefeller's stamp should have any spiritual leanings, and his last transfer of the big trust's overflowing surplus from his own bank account to that of the Baptist Missionary Board, amounting to $250,000, can surely only meet the hearty approval of all honest people; for the money is all to go toward paying off old debts that hang like chains of iron about the missionary neck of the Baptist body. We are told that this gift is larger than has ever been made by a single individual in the history of American missions.

It is a good way, however novel, to pay old debts.

Union Seminary Undenominational.

IT is broadly hinted, although we have seen no conclusive statement, that since the election of Dr. Charles Cuthbert Hall to the presidency of Union Seminary, to which we referred last month, the policy of the seminary has been enlarged to the extent of declaring that an effort will be made to create around the institution a virtually undenominational university of theology. We welcome the suggestion, and believe Dr. Hall has not only the administrative ability to put the enlarged plan in operation, but the right catholic spirit in which alone such an undertaking could be successfully carried on.

Unitarian Progress Feared.

A QUITE unusual attack is made upon the prevailing Unitarian gospel as now preached in England, by Dr. Alexander H. Craufurd, author of "Enigmas of the Spiritual Life," a warm disciple of Prof. Seeley, a great admirer of Dr. Martineau, and a man usually considered to rank among the progressive students of liberal religion. The extraordinary character of Dr. Craufurd's attack rests upon the assumed friendliness he expresses, his admiration of Martineau, Emerson, and even Parker, combined with a truly incomprehensible misconception of the most palpable groundwork of Unitarian faith. The article to which we refer is contained in a volume just published, entitled "Christian Instincts and Modern Doubt," of which, however, the largest part is occupied by a review of the present state of religious thought in Great Britain. This review is the most complete summary of the present situation we have seen, and is admirably done but for the distorted view Dr. Craufurd takes of our own particular contribution to the general religious advance.

On the external side Dr. Craufurd, who is a keen observer, may be right when he says: "Unitarianism has usually exhibited itself as an extremely cold and chilling kind of religion. It has moved men wonderfully little. Its admirable moral precepts have failed to captivate men's hearts. No great band of publicans and outcasts has ever drawn nigh to hear its gracious words."

But when he proceeds to explain this external view by saying that Unitarianism is "far more in harmony with eighteenth-century philosophy than with the nineteenth," that it is "anachronistic," "at its very roots Judaic," "leaving love without any intelligible source," "placing a great gulf between God and man," "its God scarcely ever emerging from his primal loneliness to hold communion with his creatures," "the invitations of its stay-at-home God scarcely help people at all," and that therefore, as "compared with the rich consolatory Christianity of Maurice and Kingsley, current Unitarianism as a source of moral and spiritual power, is "as moonlight unto sunlight, as water unto wine," "a creed for anæmic philosophers in their arm-chairs," we feel almost glad to admit that, "if these things represent current Unitarianism, we may well pause before adopting it."

Ignorance justifies many absurdities, but something more than mere misconception seems to have prompted Dr. Craufurd; and we may perhaps detect the animus of his

feeling in his hint that many Broad Churchmen are strongly drawn toward Unitarianism. That so much valuable space is devoted to a consideration of this "creed for anæmic philosophers" must surely indicate that Unitarianism in actual fact is a distinct feature in the progress of religious thought in England, while Dr. Craufurd's conclusion that Broad Churchmen ought not to become Unitarians seems to indicate a fear that they may.

But, when this vigorous writer, as his conclusion of a conclusion, becomes blandly condescending, and offers a sop to the "anæmic philosophers" by suggesting that a place be found for their unintelligent loveless, eighteenth-century faith within the holy sanctuary of the Established Church itself, we are inclined to retort in the words Kipling puts into the mouth of true Thomas when he refused the king's shallow honors:

> "I ha' harpit ye up to the throne of God,
> I ha' harpit your secret soul in three,
> I ha' harpit ye down to the hinges o' Hell,
> And ye would make a knight of *me*."

Henry Drummond.

THE death of Prof. Drummond is a loss to the best religious impulse of the day. We do not think that either as a theologian or a scientist his rank is particularly high; but the rightness of his spiritual attitude, the purity of his touch with God, the depth of his noble faith, gave him a power of leadership possessed by very few.

His "Natural Law in the Spiritual World" restored thousands of semi-cataracted eyes to a clearer vision of the infinite within the finite. His "Ascent of Man" quickened innumerable hearts of men and of mothers to higher aims. While his "The Greatest Thing in the World" not only caught and fascinated the attention of the whole literary world, but won universal praise for the simplicity and power of its never-to-be-forgotten analogies of love.

God's Spirit brings what most man's spirit asks,—
The eternal motive to the finite day,
The highest purpose to the smallest tasks,
The stars themselves, as lamps to light our way. —*Priscilla Leonard.*

ONE UPWARD LOOK.

Sunday.

Resurrection.

Daffodil, lily, and crocus,
They stir, they break from the sod;
They are glad of the sun, and they open
Their golden hearts to God.

They and the wilding families,—
Wind-flower, violet, may,—
They rise from the long, long dark
To the ecstasy of day.

We, scattering troops and kindreds
From out of the stars wind-blown
To this wayside corner of space,
This world that we call our own,—

We of the hedge-rows of Time,
We, too, shall divide the sod,
Emerge to the light, and blossom
With our hearts held up to God.
—*Charles G. D. Roberts.*

Monday.

Great Cheer.

Suppose you say to yourself: "This is an ordinary, shabby life of mine to look at,—no great thing to do or be or hope for or grow to. I have just got to content myself with drudgeries that must be every day the same, and never advance me beyond themselves. But I mean to put great cheer into all I do. I mean everything shall show integrity, shall speak of honesty, shall prove my truth: nothing that I touch that I will not adorn by some grace of soul."

What will be the result? Where will be the paltriness, the worthlessness, of your life?—*J. F. W. Ware.*

Tuesday.

Under the Blue.

Fair are the clouds in the summer sky,
Lazily, hazily, passing by,
Barge-like sailing yon waveless deep,
An ocean lying in summer sleep;
While just as silently here I lie,
Thinking of naught that meets my eye,
Under the blue,
Under the blue,
Under the blue of the tent-like sky.

Soft is the breath of the summer air,
Lightly stirring the grasses there;
Fresh from the mouth of the blushing rose,
Dallying round the lily at pose.
Idler is he, and idler am I,
Restful, joyful, feasting the eye,
Under the blue,
Under the blue,
Under the blue of the arching sky.

None are so idle beneath the sun,
Nobody dreams of the rest I have won;
Nobody envies me lying so still,
Knowing no care, and fearing no ill.
Nobody blames me as idly I lie,
Gazing at clouds that forever go by,
Under the blue,
Under the blue,
Under the blue of the vaulted sky.

Peace it is perfect in my domain,
Winds breathe forever a lullaby strain;
Sweet the nepenthe that comes with a sod,
Nature at last is at one with her God.
Ages on ages may now pass me by;
I shall not murmur, so calmly I lie
Under the blue,
Under the blue,
Under the blue of the azure sky.

In this city where I have my home,
Friends come often, and strangers roam.
Nobody claims me now as a friend,
Nobody tarries a greeting to send.
Little I care if they leave me to lie
Peacefully here while the world glides by,
Under the blue,
Under the blue,
Under the blue of the dome-like sky.

Mourners walk through these silent streets,
Hearts that are breaking seek these retreats;
Sounds of discord and voices of wrong
Gather full volume, and roll along;
Sad are their cries: they will cease by and by;
Nobody weeps in the bed where I lie,
Under the blue,
Under the blue,
Under the blue of the vaulted sky.
—*Hattie Tyng Griswold.*

Wednesday.

Frown and Smile.

Only a frown! yet it pressed a sting
Into the day which had been so glad;
The red rose turned to a scentless thing;
The bird-song ceased with discordant ring;
And a heart was heavy and sad.

Only a smile! yet it cast a spell
Over the sky which had been so gray;
The rain made music wherever it fell,
The wind sung the song of the marriage-bell;
And a heart was light and gay.
—*Emma C. Dowd.*

Thursday.

Living Truth.

If we are satisfied with what has been found out, we shall find nothing more. They who have gone before us are not our masters, but our guides. Truth is open to all, and has not yet been taken possession of; but many discoveries will be left for future ages.—*Seneca.*

Friday.

Our Neighbor.

The finest sentiments and magnanimities of which we are capable belong to our common life and to our every-day intercourse with the people whom we know best. Our neighbor is the man near by; and we must pray to love him, even when we cannot like him. He is our opportunity,—a way-station on the road to heaven. We may not be able to do much for the fifteen hundred millions who are spread over the continents and islands of the earth. Not once in a lifetime may we act the part of the Good Samaritan to a bleeding traveller by the wayside; but every hour we may serve our companions by truth, courtesy, consideration, cheerfulness, courage, and good words, and sometimes, where there is a will, we may find a way to relieve distress and rescue those who are ready to perish. Here is the true cure for our own heartaches and depressions: to find our happiness in another's; to put our shoulders to the common burdens; to lose our life, and more truly find it, in the larger life of mankind.—*Charles G. Ames.*

Saturday.

Humility.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that does most sweetly sing
Sings in the shade, when all things rest.
In lark and nightingale we see
What honor hath humility.
—*James Montgomery.*

AMERICAN UNITARIAN ASSOCIATION.

At a meeting of the Association held March 9 a very encouraging report was received from Rev. William W. Fenn concerning the harmony and earnestness of our workers in the Middle West. They are coming closer together with the generous purpose of making their specific organizations strong, in order that they may serve the world in the way appointed to them. Most of the applications considered by the directors lay outside of the territory covered by the Missionary Council. New applications could not be granted, and no increase was made in the case of churches already assisted. On recommendation of the Western Committee, appropriations

were made for the year beginning April 1, 1897: to the First Unitarian Society, Madison, Wis., $600; to the First Unitarian Society, Topeka, Kan., $400; to Rev. John D. Reid, Great Falls, Mont., at the rate of $200; to the First Unitarian Society, Lawrence, Kan., $500; to Rev. J. L. Douthit, Shelbyville, Ill., $500.

The appropriation made to Rev. J. H. Crooker, at Helena, Mont., was continued for six months to Rev. Carleton F. Brown. The secretary was given discretionary power to take measures to establish a book-room in Chicago, in connection with the Western Conference, at an expense not exceeding $300. It was voted to pay the travelling expenses of the Western Missionary Council. Applications from Luverne, Minn., and Streator, Ill., were referred to the Western Missionary Council. An application from a "People's Church" in Nebraska, desiring to enter our fellowship, was referred to Rev. N. M. Mann, of Omaha.

Our country is so large and our churches are so far apart that it is difficult to keep to a common understanding in regard to our resources and our duties. There is a very wide-spread impression that the Association has a fund which it can divide at its pleasure. The truth is that for the work of the current year it has borrowed money in advance of the contributions from the churches. Three-quarters of all the income from the churches is contributed in the last two months of the financial year which ends on the first of May. Another false impression concerns the Church Building Loan Fund. Parishes carrying heavy debts often apply for this fund on the ground that they pay exorbitant interest charges which this fund was intended to prevent. The rules under which the trustees act require them to lend the money in small sums, in no case exceeding $5,000. The intention is to assist churches in the act of building in such a way that no debt will be incurred which would exceed the annual charges for rent in a hall. Now, if the larger churches which are carrying heavy debts were all granted loans which would relieve them of their interest charges, several times the amount at the disposal of the trustees would be instantly required. It would be manifestly unfair to relieve a church in one part of the country and let the others suffer.

In New England there happen to be more Unitarian churches than in any other part of the country; but, also, there are more candidates for pulpits. A strong tendency is manifest, if it be not increasing, in ministers in all parts of the country to look toward New England for settlement. Many will come, but few will be chosen. Our hope for the future must be in building up churches enough at great centres of population in different parts of the country to tempt ministers away from the point where they now tend to congregate.

The annual meeting of the Unitarian Association will be held in Boston on the 25th of May. In September the National Conference will be held at Saratoga Springs, N.Y., if the town authorities make the necessary provision for the improvement of the acoustic qualities of Convention Hall. In the near future a new hall is promised at Washington which will be adequate for our purpose. That city is, in some respects, better fitted for national conference meetings than any other in the country. Constant requests are made to have the Conference further west. Nothing would be gained for the West by such a change, and much would be lost to the Conference. Local conventions will some day be provided for in all the larger cities where we have Unitarian churches, but they will be arranged so as to give all the popular benefit of the National Conference without destroying its individuality and reducing its influence. No one result of a meeting of the National Conference is so valuable as the assembly of large numbers. Saratoga is the only place in the world where two thousand Unitarians can be got together. The effect upon those who are scattered abroad and who live without the advantages of fellowship is invaluable.

GEORGE BATCHELOR,
Secretary.

SUNDAY-SCHOOLS.

"A Book of Song and Service" has marched on to its thirteenth edition. Twelve thousand copies have been printed since the first copy was issued, not quite two years ago. As I have said before, the Unitarian Sunday School Society aimed to help the denomination by putting out a valuable publication at a loss of money, looking to the annual contributions for compensation. Many schools could not have afforded to buy a costlier book, yet they need the best. The wide sale thus far obtained seems to justify the plan of the society. As for the contributions, they are coming in this year with average fulness. I must plead again for donations in the spring rather than just before the close of the financial year, in September.

The current lessons for April are on very interesting topics. They enter the Old Testament Apocrypha, and discuss the origin, rank, and teachings of two books which ought to be in the canon, Ecclesiasticus and Wisdom of Solomon. The other two

subjects are Job and Ecclesiastes. The real meaning and actual purport of these four books are not known to many. They are grossly misunderstood. Modern scholarship has thrown a revealing light on them, and they become rich in suggestion and vital in historic character.

Sunday-school workers are learning the motto "together," and practising it. Boston set the example in her popular "Union," New York and Brooklyn followed. Then St. Paul took up the inspiring strain. Now Chicago enters with a rousing membership. On a smaller scale, but with the same energy and benefit, Salem, Mass., carries on similar meetings. It is possible to multiply these agencies for great good. They mass our Sunday-school forces and inspire the individual.

Now and then, in the midst of prose details, a poetic vision bursts upon my mind. I see the Sunday-school draw nearer to its ideal. Home and church sustain it with faithful, friendly attentions. Kindly recognition shines from the workers in common-school education. It is seen that ethical and religious training are of prime importance in a republic. Crowned with dignity, taking its true rank, the Sunday-school becomes a centre of attraction and loyalty for all those who wish well to character and citizenship.

The excellent leaflets issued each month on "The Way of Life" can be had at the Unitarian Sunday School Society rooms, 25 Beacon Street. They are well planned to serve the needs of private reading and study for advanced classes or Religious Unions. Ten cents per dozen; fifty cents per hundred.

The interesting paper by Rev. Mr. Brundage in the last *Unitarian* on Sunday-school methods brings up the perennial subject of the graded system. Mr. Brundage compliments the current lessons of the Unitarian Sunday School Society, but criticises any one-topic plan. Our society tries to meet all demands. It provides the one-topic three-grade publications for those who prefer that system of instruction. It also publishes a wide variety of manuals from which teachers can select and create a graded course. We long ago issued schemes of study on the graded plan.

But psychology and theory seem to have a hard time of it at the hands of practical workers. The graded system is actually fulfilled in but few schools, not for lack of books, but by reason of inherent obstacles such as are found in all schools. The one-topic three-grade plan is a "working" idea, and has certain strong arguments in its favor. Meanwhile our society stands ready to help either side, and to serve.

EDWARD A. HORTON.

THE YOUNG PEOPLE'S RELIGIOUS UNION.

[The president of the Y.P.R.U. is responsible for this column. All communications and matters relative to it should be sent to Miss E. R. Ross, Room 11, 25 Beacon Street, Boston, Mass.]

THE NATIONAL RALLY

Held at the Second Church, Copley Square, March 12, was a complete success. Despite the rainy night, between seven and eight hundred people met in the cosey church from curiosity or interest in the young people; and a most enthusiastic meeting they found. Singing, speeches, reports, all were given with earnestness and ability. Through the courtesy of the Young People's Fraternity the presidents and secretaries of unions near Boston were invited to a supper in the dining-room of the church. About one hundred were present. In the after-supper exercises a number of the young presidents gave two-minute talks on topics of detail, which proved of much interest to the unions.

Some of the subjects taken were "Our Problem," "What the Local Union can do for the National," "The Ways to make a Local Union Successful," "Cordiality to Strangers at Church and Other Services," "Work of the Union in a Country Town," etc.

The evening exercise opened with an inspiring praise service. All the hymns used during the evening and the liturgy, together with other material, are to be printed for the use of the unions in their services. An interesting feature of the meeting was the reading of the special reports from the local unions. Forty-six societies responded to the roll-call of the general secretary, Rev. Leslie W. Sprague, with a concise account of their society, its date of organization, meetings, line of work, motto, etc. It was manifest that the unions had already done much good work, keeping services in churches without pastors, organizing chorus choirs, holding services in almshouses, doing much charitable work, and in all ways trying to use the cardinal principles, truth, worship, service. The work has increased their loyalty to the home church and to the denomination. They are not isolated organizations, but aids to all the other departments of church work.

The speakers were Rev. Messrs. Frank L. Phalen of Concord, N.H., F. A. Gilmore of Haverhill, Mass., Charles G. Ames of Boston, George L. Perin (Universalist), and Mr. Frederick Whiton of the Chelsea Union. The subjects considered in the brief, pungent little speeches were "Young People in the Denomination" (Truth), "Young People in the Church" (Worship), and "Young

People in the Nation" (Service). Rev. Thomas Van Ness, national president, presided, and condensed his address into one fitting closing sentence,—that we should take the colors of the national flag for our emblem, the white for truth, the blue for worship, and the red for service. Mention should be made of the fine hymn composed on our mottoes by Rev. J. T. Sunderland, who presented the Union with five hundred copies to be used at the rally. See another column.

Many new unions are already being formed as a result of the enthusiasm of this rally. Some confusion exists from unions present last May at the organization meeting failing to realize that membership to the national organization is conditioned on the payment of a membership fee and a written application. It is hoped these and many others will be enrolled before the annual meeting next May. Unions should notice that the mottoes are now printed on large sheets suitable for chapel walls, and can be supplied, postage included, for fifty cents per set of three cards.

E. R. Ross,
For the Directors.

TEMPERANCE WORK.

The Unitarian Temperance Society held a public meeting at 25 Beacon Street, Boston, on Wednesday, February 3, at three o'clock. The president, Rev. George Herbert Hosmer, called the meeting to order, and made a brief address of welcome. A report of nine months' work was read by the secretary, Rev. Richard W. Boynton. Rev. Mr. Eliot spoke of a bill which was to be offered to the legislature concerning the district system for Boston, restricting the traffic and reducing the number of saloons. This bill had been before a committee, Mr. Eliot representing the society in its preparation. Miss Helena Dudley was introduced, and spoke of her interesting work at the Denison House in Tyler Street. She dwelt upon the value of these home settlements, and proved clearly what an auxiliary they were in the temperance cause, directly and indirectly. She was followed by Miss Gertrude Jacobs, who also gave interesting details of her work among the poor, in the encouragement of savings, and in tenement-house establishment. Good homes and good food provided, and wholesome entertainment furnished,—these were strong helps to living a temperate and happy life. Rev. Mr. Savary spoke of his experience among the intemperate, and still further emphasized the value of these modern efforts to encourage sobriety and thrift and a better way of living. The meeting proved a very profitable one in suggestion and encouragement. The society is soon to publish a service in honorable memory of Dr. William G. Eliot of St. Louis.—*Christian Register.*

The special service for Sunday-schools and temperance societies promised by the Unitarian Temperance Society is now ready, and copies may be obtained at 25 Beacon Street. The service centres about the life and reform work of Rev. William G. Eliot, D.D. It follows the general plan of the services already prepared by the society. Our Sunday-schools are invited to join in a Temperance Sunday, which, it is hoped, will be as successful as those of past years. The price of the services is at the rate of $1 per hundred. Address Rev. R. W. Boynton, 25 Beacon Street, Boston.

The following abstract of a sermon by Rev. C. F. Dole appeared recently in the Boston *Herald*. The sermon bore the title "Certain Lovable Virtues: Temperance, with some Reference to Current Events," and was particularly interesting as referring to the controversy recently going on in Jamaica Plain over the sale of liquor at the new club-house. Mr. Dole said in part:—

"Mr. Temperate Man orders his own conduct precisely to suit his best self. Why should any one ever doubt that temperance is lovable? If I have made up my mind, then, that beer and wine are hurtful, there is nothing admirable in my total abstinence. When a thing is bad, and truly bad, let us not think ourselves temperate or virtuous in letting it alone.

"Temperance begins, not in the fields that are forbidden, but in the fields that are open to us. If a man has not yet been converted to our modern and American idea of the alcoholic, it is temperance never to overpass the line of complete self-control, never to be less than one's full manhood by one tremor of a nerve for the use of any drink. In this high sense temperance is fine and hard to attain.

"Again, it is temperance when men who can use ale and wine with impunity, and out of regard to the public good and for 'the greatest good to the greatest number' choose to go without their drinks. Here, now, is one club, many of whose members think it their right to sell beer in their own house. It would be temperance of a very fine and high order if the club might choose to forego that right out of respect to the wishes of a very large number of its friends and fellow-citizens. 'We can use drinks decently in our club-house,' they say; but they might add, 'We do not care enough for this small indulgence to be willing to trouble and grieve our community.' Is it not thus plain how lovable temperance may be?"

Mr. Scott, superintendent of the Massachusetts Reformatory at Concord, said in a recent address that "a prolific source of both intemperance and crime was laziness. The old apprenticeship system has passed away without anything being substituted for it; and our young men are growing, learning to live on their wits rather than with their hands."

An admirable presentation was made before the Liquor Committee of the Massachusetts legislature on February 19 by Rev. Frederick B. Allen, in behalf of the bill for dividing Boston into eight districts and giving local option to each one. Reference has been already made in the *Unitarian* to this bill. It aims at giving such large districts as Old Dorchester, Brighton, etc., the option of excluding the saloon, without, as now happens, increasing the quota of saloons in the city proper. Each district, under the proposed law, would settle the question for itself, and would, if it voted for saloons, receive only its proportion as based upon its own population. Mr. Allen made an admirable argument in favor of the bill.

In connection with the above movement, honorable mention may be made of the remarkable unanimity of the Dorchester churches upon the question of no-license for that part of the city. It is not often that one sees ministers of all denominations, including the Roman Catholic, working together so heartily even for a temperance measure. An appeal was issued before the last city election, signed by thirty or more ministers, headed by the representatives of St. Peter's Church, calling upon citizens to vote "No,"—understanding that their vote meant "Dorchester." This appeal was signed by all the Unitarian ministers of that district.

In the death of Dr. B. W. Richardson, which occurred in London, Nov. 21, 1896, the cause of temperance and of humanity has met with a serious loss. He was a conscientious, intelligent, and lifelong advocate of abstinence from narcotics and stimulants in every form, and had accomplished more in Great Britain by his constant and unwearied labor in this useful field than any other man of the present day and generation. By his lectures and his publications on the subject of temperance, the effect of intoxicating drinks on health and their misuse in medicine, he had become known throughout the world as one of the foremost writers on temperance. His six Canton lectures, published about twenty years ago, were broadcast in all English-speaking countries, and contain the best medical statement of the subject.—*Temperance Cause.*

CHRISTOPHER R. ELIOT.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE.—A meeting was held March 5 at the Lenox Avenue Church, New York; and, owing to the inclemency of the weather, the attendance was only about two hundred. Miss Emma C. Low presided.

After the minutes of the secretary had been read and accepted, the treasurer presented her report. The Religious News Committee thinking that, as our subject for the day was "Armenia," it would be fitting for them to treat "Our Foreign Missions," Mrs. D. W. Morehouse gave an able and interesting sketch of the efforts of the Unitarians in India and Japan, which was supplemented by a word from Mrs. Dix, showing why the National Alliance had a special claim to the Unitarians of the Khasi Hills, India.

Mrs. Anna W. Longstreth of Philadelphia was then introduced, and presented a paper on "Our Relations with Armenia." After laying down her patriotic creed,—"All the world is my country," she proceeded to make her audience feel that Armenia was a part of their country, too. She touched lightly on their history, their great antiquity, their subjugation at various times by the Greeks, the Romans, the Saracens, and the Turks. But during all these vicissitudes they have remained constant to their religious faith since about 250 A.D., when they became Christians. This contact with other hostile races has forced into prominence certain traits of character which were rendered necessary in order to hold their own. They are sharp and shrewd and thrifty and religious. Their very best qualities have provoked the hatred and cupidity of the Mussulman, and have caused the first massacre. Bulgaria's success encouraged the Armenians to demand the same political rights.

Mrs. Longstreth thought that, while America had so many schools and missions in Armenia, she had a right to protect her property. Because she has no political designs on Turkey, America's voice is listened to with more consideration, and it would carry more authority than that of other nations.

Mrs. Isabel C. Barrows of Boston then presented the more personal side of the question; and from her own intimate acquaintance with this people for sixteen years she drew such pictures that her audience felt they knew and had seen, too. She told of their ancient civilization, of their literature that came into existence long before our own, of the old monasteries which date back to the third century, and which are filled with records yet unstudied that

may prove of vast interest to scholars. She told, also, of their fine translation of the Bible.

The Armenians are only asking for a fair share in the government. After the five powers of Europe had demanded that the sultan allow each Christian community a Christian governor, these terrible massacres were instigated by the Turkish authorities. The Armenians are unarmed, while the Kurds collect the taxes and are well armed. Now there are not enough Christians left in any community to secure them a governor; but there are forty thousand orphans left homeless and starving on the hands of the Christian missionaries. Mrs. Barrows earnestly suggested that the Alliance Branches undertake to care for at least one orphan, costing twelve dollars a year for several years. She is often met by the query, "Why do not the Armenians take care of their own people?" and in reply she assured us that the twenty thousand of that people in America had responded generously to their countrymen, but this was not enough. She assured the League that this money was most wisely expended. This is not denominational work, but greater,—humanitarian.

After a hymn and the Lord's Prayer, the meeting adjourned.

Alice P. Jackson,
Rec. Sec'y.

BOOKS.

Philip Gilbert Hamerton. Boston: Roberts Brothers.—Although one should know no more of Hamerton than is revealed in "The Painter's Camp in the Highlands" or "Human Intercourse," probably his most popular works, yet even that slight acquaintance would warrant a keen anticipation of pleasure in reading the story of his life. On a first examination of this volume one is likely to be momentarily disappointed in discovering that less than half the book is from Hamerton's own hand in the form of autobiography carrying the reader only to his twenty-fourth year, and that the rest of the work is a memoir written by his wife. This discovery will, however, most assuredly give no more than a transient sense of sorrow when the reader goes on to try the quality of Mrs. Hamerton's share of the book. It is simply a new surprise, like the discovery of another literary genius, to pass on from the well-known touch of the hand that wrote the autobiography to the altogether unexpected charm, wit, and fascination of the memoir. Few people remember, perhaps, that Hamerton married Eugenie Gindriez, daughter of an educated Frenchman of the middle class, and that, at the time of their marriage, she could speak hardly a word of English, but, under the constant and critical instruction of her husband, she very rapidly acquired a marvellous command of the purest Anglo-Saxon language; and the present volume shows a very rare felicity of ear and taste, her deep devotion to her husband, her quick observant faculties, her slightly un-English point of view, and warmth, brilliance, and originality.

It is a biography well worth careful reading, including its admirable criticisms of varied French, Scotch, and English life, touched throughout with the happy, intellectual, and artistic appreciation of cultured and sensitive minds.

Books and their Makers in the Middle Ages. By George H. Putnam. New York: Putnam's Sons.—What is the history of the production of books? Such an inquiry, fascinating as it is, has certainly never been answered. Mr. Putnam, who has already put before the public so much valuable material relating to authors and copyright, undertakes, in the present book of two very handsome volumes, to give the results of a systematic study into the methods of making and publishing books. The result is instructive, entertaining, and of permanent value. The period covered is from the making of manuscript books in the monasteries of Cassiodorus and the Benedictines at the end of the fifth century to the development of a real conception of literature as property in England at the close of the eighteenth century. Probably the chapters descriptive of the Caxtons in England and the building up of the house of Elzevir at Leyden will be of the most popular interest, while the whole work will surely be of great value as a standard of reference on many technical points.

The New Obedience.—By William Bayard Hale. Longmans, Green & Co.—We confess to never having experienced any clear conviction from anything Mr. William Bayard Hale has yet written. It is not because Mr. Hale is insincere or temporizing, but rather that earnestness and idealism seem to have lifted him to a sphere of thought where reason and reality no longer flourish. At first we are surprised into some attention, presently we grow restless at his vagaries, soon we desire relief in some saner companionship. His writing lacks nothing in vividness, but his matter sacrifices everything to the single foregone conclusion, which might therefore just as well be stated at once, and the farce of appearing to reason up to it be abandoned. His assumption is simple enough: it is that Jesus Christ

stated in exact terms and *literally*, the rules for modern social life. The new obedience would therefore lead to immediate surrender of all the present financial and material foundations of society; no man could take interest for his capital, no man could receive rent. This, as Mr. Hale affirms, would "disturb all values, it would upset the world." He claims this was the intention of Jesus, and the gist of the new obedience.

History of Dogma. By Dr. Adolph Harnack. Roberts Brothers.—This second volume in Dr. Harnack's most valuable work may roughly be said to treat of the establishment of the apostolic standards of Christian doctrine through the work of Irenæus and Tertullian; the transition to the hierarchical idea of the Church; the gradual Hellenizing of Christianity; the beginning of an ecclesiastico-theological interpretation of the Christian gospel; the transformation of the ecclesiastical doctrine into a philosophy of religion.

The last chapter has a wider interest than that which engrosses the attention of the church historian merely: it is a masterly summary of the growth of scientific theology, through Clement and Origen, in its overthrow of Gnosticism and its ultimate justification of doctrinal Christianity.

History of the Hebrew People. By Charles F. Kent. New York: Scribner's Sons.—Prof. Kent published a "History of the Hebrew People" in March, 1896, which dealt with events up to the death of Solomon. In that event such a complete change came about, through the division of the Hebrew kingdom, that a new historical era was established. The present volume, therefore, takes up the story with the two kingdoms of Judah and Israel widening their differences. Although Prof. Kent most modestly claims only the desire to quicken others to deeper research, yet the ordinary reader will find, even if he be somewhat of a student, a very thorough and satisfactory and, certainly, most readable a history, in these two volumes, of the whole subject of the origin, development, and dissolution of the Hebrew nation.

The Power of Thought. By J. D. Sterrett. New York: Charles Scribner's Sons. An entertaining work on a technical psychological subject is surely an unusual blessing. Such, however, is this inquiry into what thought is and what it can do. It is not in the least what is usually understood by a popular work (for it is not watered or pictorialized science), but it is boldly conceived and vividly, almost dramatically, expressed, while the substance is a profound study in modern psychology. Mr. Sterrett's interesting illustrations of the power of ideas as they gather in the child-mind are original and striking; and his conclusion that will is only the "force of our last reason" is so carefully "fought up to" that the position seems carried.

History of Ancient Peoples. By Willis Boughton. Putnam's Sons.—An admirable book for the class-room or for the general reader. It is a sort of digest of the "Story of the Nations" series, a summary in clear and comprehensive language of recent knowledge, especially the results of archæological discovery. The chapters on the Hittites, Egyptians, and Semites, give a very available and novel outline of Hebrew history.

Sermons from an Albany Pulpit. The Unitarian society of Albany, N.Y., have begun the publication of a series of sermons by their pastor, Rev. W. M. Brundage. Number one is before us, entitled "The Real Jesus of History." It is a very concise and forcible presentation of the Unitarian view of the life of Jesus, and will be found of great service in missionary work.

These sermons are published monthly by the Post-office Mission Committee of the First Unitarian Society of Albany, N.Y., for circulation among those who wish to know something of the spirit and teachings of liberal religion.

Subscription price for the ten numbers for the year, fifty cents. Regular subscribers, so desiring, may have an extra copy sent free to their address. Single numbers, five cents. Post-office Missions supplied at cost. Subscriptions should be sent to Miss Mary E. Hawley, 158 Elm Street, Albany, N.Y., or A. B. Gilliland, 395 Broadway, Albany, N.Y.

The following are some of the books approved by the Ladies' Commission on Sunday-school Books since Dec. 1, 1896:—

"The Animal Story Book." By Andrew Lang. (Longmans, Green & Co., 1896.) pp. 400. $2.00. Some of these stories are rather grewsome, and some incredible; but all are interesting for children of all ages.

"Christine's Career." A story for girls. By Pauline King. (New York: D. Appleton & Co., 1896.) pp. 263. $1.50. A story for girls between nine and fourteen of a little American girl's life in France and Boston. *Specially approved.*

"Nature's Wonder-workers." Being some short life-histories in the insect world. Illustrated. Kate R. Lovett. (Cassell & Co., 1896.) pp. 285. $1.50.

"The Oriel Window." By Mrs. Molesworth. (New York: Macmillan Company,

1896.) pp. 197. $1.00. Illustrated. A story for children under fourteen of an invalid boy and his helpfulness to others. *Specially approved.*

"Tommy-Anne and the Three Hearts." By Mabel Osgood Wright. Illustrated. (New York: Macmillan Company, 1896.) pp. 322. $1.50. A book for children of ten years, in the form of a story about the habits of birds, insects, and reptiles.

"Wagner's Heroines." By Constance Maud. (New York: Edw. Arnold, 1896.) pp. 25. $1.25. A companion book to "Wagner's Heroes," comprising the stories of Brunhilda, Senta, and Isolde. A good preparation for enjoying Wagner's operas. For readers over fourteen.

"A Son of Liberty; or, The Spirit of our Fathers." By Willis Boyd Allen. (Boston and Chicago: Congregational Sunday-school and Publishing Society, 1896.) pp. 262. An interesting account for boys over fourteen of the stormy days of the early Revolution.

"Star-land." Being talks with young people about the wonders of the heavens. By Sir Robert Stowell Ball. (Boston: Ginn & Co., 1896.) pp 366. $1.00. An interesting and accurate account of the stars for children over ten. *Specially approved.*

"The Century Book of Famous Americans." The story of a Young People's Pilgrimage to Historic Homes. Elbridge S. Brooks. (New York: The Century Company, 1896.) pp. 250. $1.50.

"The Wardship of Steepcoombe." By Charlotte M. Yonge. (New York: Thomas Whittaker, 1896.) pp. 309. $1.25. The adventures of two boys at the time of Wat Tyler's Rebellion, with some account of the Lollard doctrines. For older children.

"Solomon Crow's Christmas Pockets, and Other Tales." Illustrated. By Ruth McEnery Stuart. (New York: Harper & Brothers.) pp. 201. $1.25. Ten short stories for older children of Southern life, full of humor and pathos. Unequal in merit.

"The Book of Wonder Voyages." Illustrated. Edited by Joseph Jacobs. (New York: Macmillan Company, 1896.) pp. 224. $1.50. Folk-lore legends, including Kingsley's version of the Argonauts. The others are drawn from Celtic, Arabic, and Icelandic sources. Suitable for children from nine to fourteen.

"Short Stories for Short People." Illustrated. By Alicia Aspinwall. (E. P. Dutton & Co., 1896.) pp. 254. $1.50. Twenty-eight short stories for little children. Entertaining bits of pure imagination, with a moral quietly introduced at the end.

"Seraph, the Little Violinist." By Mrs. C. V. Jamieson. (Boston: W. A. Wilde & Co.) pp. 298. $1.50. A pretty story of a musical child, so charmingly impossible as to be really a fairy tale, with admirable lessons of obedience and self-restraint for any age.

"Frank's First Term; or, Making a Man of him." By Harold Avery. (New York: T. Nelson & Sons.) pp. 192. 60 cents. The story of a boy's life at an English boarding-school, with clear lessons of manliness and honor. Suitable for boys from nine to fourteen.

"The Release; or, Caroline's French Kindred." By Charlotte M. Yonge. (New York: Macmillan Company, 1896.) pp. 286. $1.00. A story of the time of the French Revolution, with accounts of convent life.

"Prince Little Boy, and Other Tales out of Fairyland." By S. Weir Mitchell. (Philadelphia: J. B. Lippincott Company, 1896.) pp. 157. $1.50. Fanciful fairy tales for children of twelve and under.

"The Orcutt girls; or, One Term at the Academy." By Charlotte M. Vaile. (Boston: W. A. Wilde & Co., 1896.) pp. 316. $1.50. A wholesome story of the struggles of two sisters to gain an education. For girls of fourteen.

"A Medal of Honor Man; or, Cruising among Blockade Runners." By Charles Ledyard Norton. (Boston: W. A. Wilde & Co.) The story of a brave lad's adventures in our navy during the Rebellion. For boys of twelve or fourteen.

"Mac, a Dog's True Story." With portraits from life. By Mrs. Mary Johnson. (Boston: H. H. Carter & Co., 1895.) pp. 126. $1.25. An attractive story, with lessons of kindness to animals. For readers of nine and over.

"On the Irrawaddy. A Story of the First Burmese War." By G. A. Henty. (New York: Charles Scribner's Sons, 1896.) pp. 315. $1.50. A spirited story, with historical information.

"Stories and Legends from Washington Irving." Illustrated. (New York: G. P. Putnam's Sons.) pp. 312. $1.50. Ten stories for school or other reading.

"King Matthias and the Beggar Boy." Adapted from the Hungarian of Baron Nicholas Josika by Selina Gage. (New York: T. Nelson & Sons, 1896.) pp. 124. 60 cents. An interesting book of adventure, with an historical basis of the time of the fifteenth century. Well written. Suited to boys over twelve.

"Midshipman Farragut." By James Barnes. (New York: D. Appleton & Co., 1896.) pp. 151. $1.00. This is an excellent story of Admiral Farragut as a boy, full of good lessons of courage and manliness. Good for boys from nine to fourteen.

CHILDREN'S CORNER.

MY SHADOW.

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me, from the heels up to the head;
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow,—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller, like an India-rubber ball,
And he sometimes gets so little that there's none of him at all.

One morning very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me and was fast asleep in bed.

—*R. L. Stevenson.*

A STORY OF SALT.

The little glass bottle of salt that you see on the table every day could tell a most interesting story. It has made a long journey, and gone through many changes.

It was for a long, long time down in the earth hundreds of feet. Men discovered its hiding-place, and began devising a way of reaching it and bringing it to the top. Probably the salt on your table came from the salt-mines in the western part of the State of New York. If you should go there, you would find a small city, all the people in which were interested in the salt-works. Iron pipes run down into the earth. Down one of these pipes water is forced, which dissolves the salt in the mines, and forces it into elevated vats or tanks high above the ground. It is now brine. This brine passes first into a pan that is so hot that the water is driven out and the salt crystallizes. It is put into great casks that hold 1,000 pounds. Before it reaches the casks, it has been classified as coarse, common, and refuse salt, according to the quality of the crystals. These casks of salt are subjected to another system, which separates the different quality in each cask again by a process of sifting or screening, as you have seen men in building a house sift the sand to get the finest for the mortar for the bricks. The kind of salt that is on your table is ground to make it very fine, that it may dissolve at once, with freedom, when sprinkled on or in food. When it is ground for the table, it is packed in sacks by women and girls, and shipped to the grocers. The coarse salt is used by farmers and in freezing ice-cream, ices, and frozen puddings.—*The Lookout.*

KITE-FLYING.

Kite making and flying have become a science. In New Jersey recently a kite was flown which stood twenty-one feet high, and required a windlass to control the cord, a long clothes line. There has also recently been flown on the coast of New Jersey a kite which carried up a light camera. To this camera was attached a slow-burning match, which at a certain elevation lifted the shutter, and an instantaneous photograph was obtained of what was below. Another experiment was made by one of these expert kite-manipulators by enclosing a letter in a keg, then attaching a line from the keg to a large kite. So nicely adjusted was this kite to the direction of the wind, that the keg was landed but a short distance from the point the kite-flyer intended. A boat has been towed across Long Island Sound from Port Jefferson to Bridgeport by a kite. The kites that accomplish these marvels are, of course, very large and strong, but it is worth while making experiments with small kites to discover what a small boy can do. The kite should be covered with silk paper well smoothed out. The secret of success lies in perfectly balancing the kite; and this cannot be obtained by direction, but is the result of intelligent experimentation.— *Outlook.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Andover, N.H.—The spring term of Proctor Academy began Monday, March 22. Rev. S. C. Beane, D.D., recently delivered a lecture entitled "The Parson and Scholar of a Century Ago," referring to Rev. William Bentley of Salem. The character and the life of the time were effectively described, much to the delight and gratification of the audience. Lectures will be given during the spring season by Rev. C. J. Staples upon Robert Browning, and Rev. Frank L. Phalen upon Savonarola. Rev. Lyman Clark recently gave a Sunday evening lecture entitled "A Way to India," being historical with reference to the search for a way to India, which began more than four hundred years since by sailing to the south-east around Africa, followed by discovery of the way to the south-west around South America, the discovery of America being an incident. The discovery of north-west and north-east passages is quite recent. Two canals have been projected and the Suez Canal completed, the Nicaragua Canal remaining for future realization. The effect of this great search upon the history of mankind has been very great.

Ann Arbor, Mich.—Mrs. Sunderland has been devoting the winter, in her large Bible class, to a "Study of the Life and Teachings of Jesus in the Light of Recent Travel in the Holy Land." The Unity Club has just closed its public meetings for the season. It has had an average attendance of one hundred and fifty. In view of the hundreds who have been turned away from the Sunday evening services for want of room, and the crowded parlors at the monthly socials and at the Sunday afternoon meetings of the Young People's Religious Union, many are saying, "What a pity that our church is not larger!" Mrs. Sunderland has recently lectured in Battle Creek on "Rome" and "Life in Germany," and in Detroit on "Mary Lyon, the Pioneer of the Higher Education for Woman in America." Mr. Sunderland has been speaking to large audiences in Detroit and Grand Rapids on "India."

Barnstable, Mass.—The interest in our church life has been ever on the increase since we reopened our doors three years ago. Our Sunday-school has trebled its number. The children attend well, and show a lively interest and enjoyment with the help the teachers get from their meetings, which Mr. Bevington, our pastor, leads. They feel that the benefit is mutual, both for teacher and child. From the Sunday-school work has sprung the Sunshine Club, in which many of the young girls are active and which we feel may promise well for the future work of the church here. Then there is a boys' club which is very regular in its meetings and well attended. Although one of the mothers guides it, it is officered by the lads themselves. We have a Flower Guild which devotes itself to the adornment of the building and to working for, in other and generous ways, the temporal welfare of our church. Our Branch of the Women's Alliance is active, and doing all it finds to do in the Post-office Mission and Cheerful Letter and in sending out sermons and reading matter. As a matter of course, we have a Sewing Circle which meets regularly and works industriously, and does a good share toward the support of the church. Outside of the church, but still emanating from it, we have the Fortnightly Club, a society for the benefit of the social, musical, and literary life here. The village sewing-school is carried on with increasing ability and doing finely, and the mothers' meetings are growing in interest. We are kept busy and happy, and time flies on the wings of enjoyment. More work to be done looms up before us to cheer us on. During the Lenten season we have, besides our regular Sunday morning service, a vesper service, which is quite generally attended.

Berkeley, Cal.—Rev. W. R. Alger has arrived, and preached his first two sermons to large and delighted congregations in Stiles's Hall. Mr. Alger was in California five years ago, when Mr. Van Ness and Mr. Wendte began the movement at Berkeley,

and for a dozen Sundays preached to the little company of liberal believers, so that he returns as a friend as well as inspirer. On Sunday evenings he is giving a series of discourses on large questions of religion and life at the Oakland Unitarian church, and is already so much in demand for essays and lectures that he will soon be compelled to call a halt upon his kindly persecutors. He seems to enjoy thoroughly the sunshine and verdure, the magnificent panorama of sea and sky and mountains which Berkeley unrolls each morning; while the university life around him and the great city across the bay act like a tonic upon his New England reserve and scholarly habit.

Brockton, Mass.—The fifth monthly meeting of the Unitarian Club of Brockton and vicinity was held in the vestry of Unity Church, Thursday evening, March 18, and was a very enjoyable gathering. The supper was by Caterer Harvey Blunt of Boston. The musical features of the evening consisted of violin solos by Harold Miller, with Miss L. Louise Porter as accompanist, and banjo and guitar selections by Mr. and Mrs. Walter C. Bryant, which were well received.

Rev. George Batchelor, of Boston, secretary of the American Unitarian Association, was the speaker of the evening. His subject was "Three Stages of Religious Progress." These three stages are: first, the aspiration in the heart of a slave; second, the achievement of the free man; and, third, the atmosphere in which the free man lives and does his work. These stages are akin to slavery in religion, liberty in religion, and religion in liberty. It is the same in civilization. We see slavery, emancipation, and freedom in liberty as the stages progress. In old time the Church claimed to hold the keys of eternity. Any creed could be imposed that was thought of by the ecclesiastics. This became intolerable in the light of the nineteenth century. Men began to reject the authority of creeds, and "Freedom in religion" became the cry.

Castine, Me.—Rev. H. H. Woude has been invited to the pastorate of the church in Castine.

Chelsea, Mass.—Rev. A. P. Reccord has received a unanimous call to the Third Congregational Society of Cambridge, and accepted it. Deep regret is felt in his resignation, which takes effect on the first of April. His pastorate at Chelsea, dating from September, 1895, has been one of inestimable service; and his resignation comes to the society with almost the shock of a calamity. In the upbuilding of the church he has combined rare executive ability with strong spiritual power, and as thinker and preacher he stands with leaders. We feel keenly our loss, but we wish him God-speed in his new field of labor.

Chicago, Ill.—*First Church:* On the 21st of March, Mr. Fenn started for Cambridge, to fill his second term of service as University preacher at Harvard. He is to be absent from his pulpit three Sundays, and in his place Prof. Francis G. Peabody of Harvard will preach at the First Church. Mr. Fenn is to preach at All Souls' Church in New York City on April 11, and immediately after will go to Meadville to deliver his lectures at the Theological Seminary. On Thursday evening, March 18, the regular monthly social of the Hyde Park Church was given at the home of Mr. Chamberlin, on Fifty-third Street.

—*Unity Church:* On Wednesday evening, February 24, Miss Ida C. Hultin of Moline, Ill., delivered a fine address in the church parlors on "Our Opportunities." On March 21, the people of Unity had the pleasure of listening to Mr. G. W. Stone of Boston, treasurer of the American Unitarian Association, who delivered a most interesting paper on "Our Denominational Work," pointing out the broad field open to the Unitarian denomination, and describing the work that is being done in this field by the Association. The Ladies' Aid Society, which has been meeting weekly since the first of October, closed its meetings March 30. The Society has been in a flourishing condition during the year, and has made and distributed, of new and second hand clothing, over 300 garments, besides money and provisions. This society works with the Elm Street Settlement, formerly Unity Church Industrial School.

—*Third Church:* Since the fire last October, which deprived the Third Church of its building, the morning services and the sessions of the Sunday-school have been held in the cosey chapel of the Lewis Institute, which the trustees of the Institute kindly offered for the use of the society the very day after the fire. Though the church was destroyed, the parish house, which adjoined it on the west, escaped injury, and the most of Mr. Blake's manuscripts and other valuable papers were saved. All the activities of the church have gone on without interruption, such societies as met in the church being provided for by the kindness of one of the parishioners, who offered her house for use whenever needed. The teachers meet with Mr. Blake every week to talk over the Sunday-school lesson, as has been the custom for several years. The Unity Club, divided into three sections, is studying Browning, Shakspere's Sonnets, and

Modern French Painting and Sculpture. The Ladies' Aid Society, whose work has been largely for the School Children's Aid Society, meets every second Tuesday, alternating with the Branch Alliance, which has been making a thorough study of "The Early Religious History of North America," with especial reference to primitive races. The Alliance also carries on a considerable amount of Post-office Mission work. The Lend-a-Hand Club is as active as ever, lending its aid to many worthy charities.

—The second meeting of the Chicago Union of Liberal Sunday-schools took place Tuesday evening, March 9, at the Church of the Redeemer (Universalist), the ladies of the Third Church furnishing the supper. A permanent organization was formed, Mr. George M. Kendall, of the Oak Park Universalist Church, Mr. C. A. Chapman, of the North Side Ethical Culture Sunday-school, and Miss Alice L. Griggs, of Unity Church, being chosen as president, vice-president, and secretary, respectively. The topic for discussion was the advisibility of promoting classes from teacher to teacher. Miss Juniata Stafford, superintendent of the North Side Ethical Culture Sunday-school, showed the advantages of such a system, while Mr. C. C. Fowler, of All Souls' Sunday-school, showed what was to be gained by progressive topics under one teacher. Despite extremely unfavorable weather, there was an attendance of 87, and great interest was manifested.

Cincinnati, Ohio.— The work which Unity Church started so promisingly last fall has continued during the winter. The Culture Club, especially, has been a mental and spiritual stimulus, and has benefited the church not a little financially. The German Club attracted some of the finest German scholars, and is the only institution of its kind in the city. It meets bi-weekly. German dramas are read and discussed, and German songs are sung. A German play is in preparation, to be given for the benefit of the church. A number of entertainments have been held, which have enticed a few coy dollars into our coffers.

Concord, N.H.—The annual parish meeting of the Unitarian society was held in the chapel on Tuesday evening, March 2. There was a large attendance. Supper was served at 6.30, after which the regular business meeting was held. The reports read at this meeting were as follows: of the Prudential Committee, by Hon. Frank S. Streeter, chairman; of the treasurer of the society, by George A. Foster, treasurer; of the treasurer of the Sunday offerings, by George L. Stratton, treasurer; Women's Alliance, by Mrs. Frank L. Phalen; Sunday-school, by Dr. A. Sumner; Parish Fund Society, by Mrs. W. W. Stone; Benevolent Society, by Miss Young; Channing Guild, by James Billsborough; Senior Ten King's Daughters, by Mrs. E. P. Comins; St. Theresa Circle King's Daughters, by Miss Bertha Jones; Lend a Hand Club, by Miss Mary Alexander. All of the reports were very interesting, and showed the good work being done by the various clubs and societies connected with the church. The treasurer reported all bills paid, and the report of the treasurer of Sunday offerings showed that the sum of six hundred dollars had been paid this year on the principal of the church debt. The affairs of the society are in a very prosperous condition, and the prospect for the coming year is bright and encouraging.

Des Moines, Ia.—The following note appeared in the Des Moines (Ia.,) *Leader* of February 9:—

"At the Sunday morning service at the Unitarian church Rev. Leon A. Harvey announced his resignation of the pastorate. He assured the congregation that the resignation would not be under any circumstances reconsidered. About a year ago Mr. Harvey tendered his resignation, and afterward withdrew it at the earnest request of the congregation. Under the rules of the church he will not leave for three months; and the expectation is that he will remain till the summer vacation, probably in June. Mr. Harvey has not announced where he expects to go, but his friends understand he will go East. He has been a leader in the Unitarian organization of Iowa since he has lived in the State, in the work of local charity he has been prominent and untiring, in the literary circles of the city he has made a place for himself; and his going will be regretted not only by his congregation, but by a wide circle of friends."

Greeley, Col.—The Unitarian society at this place has not had a regular pastor this winter, the former one, Mr. A. B. Howes, having decided to accept a call to Toronto and Hamilton, Canada. The society, however, has not been dormant. Mr. Utter of Denver or Mr. Pratt of Colorado Springs has kept up the work by lay services.

Khasi Hills, India.—Rev. James Harwood, B.A., representative of the English Unitarian Association, came to Shillong on the 5th of January, 1897, where he was welcomed by Babu Robin Roy and other Unitarians of Shillong. He visited the little Unitarian chapel there, and delivered a lecture in the Brahmo *Mandir*. He came to

Jowai on the 5th, and the Unitarians of Jowai and the children of the Unitarian Free School went out to meet him on the way. In the evening a meeting was held in the Unitarian chapel, where Mr. Harwood was cordially welcomed by Babu David Edwards, Unitarian minister of Jowai, on behalf of the Jowai Unitarians. In reply Mr. Harwood told the audience that he came to convey to them the fraternal greetings, sympathy, and good wishes of the English Unitarians. The next day being a market day at Jowai, Mr. Harwood preached in the open air in the market, thereby doing an immense good to our cause in the Hills. On Sunday, the 10th, after attending morning service he inspected the Sunday-school, visiting all the classes and asking the scholars several questions at each class. At the close, in a brief address, he narrated the famous anecdote of Theodore Parker and the tortoise, impressing on them the value of listening to the "Voice of God" in the soul. In the afternoon he delivered a sermon on the history of Unitarianism. On Monday morning, the 11th, he inspected the Unitarian Free School, and examined the pupils in reading and arithmetic. He was much delighted with the drilling of the boys, which was performed to the time of the song sung by the girls and little boys. He was much disappointed for being unable to visit Nongtalang, owing to engagements elsewhere and other circumstances. He left Jowai for Shillong the same day, and finally left Khasi Hills on the 14th. Mr. Harwood's visit reminds us afresh of the coming of Mr. Sunderland to these Hills last year. It was through the instrumentality of Mr. Sunderland that the Unitarian mission was established in the Khasi Hills.

Laconia, N.H.—The church at Laconia, under the leadership of its minister, Rev. George H. Rice, has been arousing itself by a series of week-day religious meetings,—revival meetings they would be called in any other denomination. Rev. Frank L. Phalen began the services Monday, the 8th, and was followed by Rev. Albert Walkley, Rev. L. R. Daniels, Rev. C. A. Staples, and Rev. D. M. Wilson. The meetings were well attended, and the new spirit and hope of the church were fully expressed in them.

Los Angeles, Cal.—After five years or more of effective service, Rev. J. S. Thomson has tendered his resignation as pastor of Unity Church, to take effect July 1.

Milton, Mass.—The last of the "talks" on Job, making six in all, was given on Tuesday afternoon, March 2. The course was longer than was at first intended, for the reason that Mr. Stebbins's audience found his treatment of the subject so interesting that he was asked to proceed more slowly than he began with his readings and analysis.

Mr. Stebbins made a most beautiful summing up of the spiritual suggestiveness of the book, giving besides his own impressions some words of Ruskin and of others.

This study of the book of Job, which Mr. Stebbins has so kindly conducted, has been very pleasant and improving to those who have followed the subject during the six afternoons devoted to it; and to them the book seems much more tangible, since they have gained an appreciation of its religious teachings, as well as its literary value and charm.

Norton, Mass.—The annual parish meeting of the Congregational Parish (Unitarian) was held Tuesday evening, March 9. The society departed from the usual custom of having a business meeting of the men, but made the invitations to include the whole family. Supper was served. Reports of the various societies were read, showing that in all departments the society was active. One year ago the society thought seriously of closing the church for lack of funds to support it. At the present meeting the three treasury reports showed that the young people, the ladies, and the parish had paid all their bills, and that each had money in the treasury. A unanimous invitation was given to Mr. and Mrs. Holden to remain another year.

Roxbury, Mass.—*All Souls':* During the six Sunday evenings of Lent services are being held in the church at 7.30 o'clock.

The service lasts about an hour, and consists of music by the regular choir of the church, of some form of service, and of a short address by the minister.

Salem, Mass.—The installation of Rev. E. J. Prescott as pastor of the First Church is announced for March 30 at 2.30 P.M. Rev. C. G. Ames is to preach the sermon.

—The East Church Guild united with the Danvers and Barton Square Guilds in a service of "Patriotism" at the Barton Square vestry on the evening of February 28.

—The North Church vesper services at 4 P.M. on Sundays have been a great success during the winter. The music has been devotional in spirit and of a high quality.

—The Barton Square Church has lost a devoted member in the death of Mrs. Mary J. Harris, who, though more than eighty-five years of age, has been a constant attendant upon its service up to within a few weeks. Mrs. Harris was the niece of Rev. Henry Coleman, the first minister of the

church, and lived in his family. The early traditions of the church were clearly remembered by her, and she has been the constant friend of all its interests.

San Diego, Cal.—A rather unique baptismal and communion service was held in the San Diego church on Sunday evening, March 7. A church organization, within the lines of the organization known as the Society, was perfected; and about twenty-five members were baptized and admitted, afterward participating in the communion service. On the broad stage was a fountain, decorated with vines and flowers, with a spray of water rising into the air and falling musically into the basin beneath. On the opposite end of the stage was the communion table, set with the beautiful silver service and decorated with flowers. In the midst of the stage was the altar, draped in white and decorated with flowers and smilax. The services were purely symbolical, the candidates participating through responses. The pastor read selections embodying the use of bread as a symbol of divine truth, and water as a symbol of spiritual life. In the baptismal service the candidates stood before the fountain; and the pastor, in robe and stole, asked the questions, the responses to which indicated the desire of the candidates for a deeper baptism of the Holy Spirit, a deeper consecration to the religious life, and a recognition of the symbolic service as a sign of their entrance into the communion of the children of God. In the communion service the candidates stood before the table, and responded to questions indicating their reverent recognition of the life and teaching of Jesus as the historic source of the stream of Christian life and influence; their desire to unite in the recognition of all the children of God who have been led by the spirit of God, in whatever age or country; their admission to the universal communion of the saints, those who in all ages have recognized the spirit of God in man, and been led by that spirit. At the question "Do you recognize this bread as a fitting symbol of that divine truth which feeds the hunger of the soul?" the bread was elevated to a pedestal standing in front of the table at one end; and then the pastor said, "Let us then contemplate this bread, and receive the truth which feeds the soul." When the question was asked, "Do you recognize this water as a fitting symbol of that water of life which can satisfy the thirst of the human soul for spiritual life?" the chalice was elevated to another pedestal standing in front of the other end of the table; and the pastor said, "Let us unite in the contemplation of this water as a symbol, and drink of that water of life which satisfies the soul." The Scripture readings and invocations of the two services were in harmony with these symbols. The services were felt to be deeply helpful to those who participated. About one hundred people witnessed the services, besides those who participated.

Santa Ana, Cal.—Special Sunday evening services have been held through the months of January and February. These services have been especially well attended, and are becoming very popular with many who have not been in the habit of attending any church service.

A Band of Mercy, consisting of members and friends of the Sunday-school, has been recently organized. There are already thirty members. Meetings are held every Sunday at 2.30 P.M.

Somerville, Mass.—The third open meeting of the Women's Branch Alliance of the First Unitarian Church, Somerville, was held in the ladies' parlor on Friday, March 19.

Mrs. Martha Perry Lowe, president, opened the meeting. A report was given by Mrs. Boyer, secretary. Very pleasant accounts by visiting delegates from the Cambridge, Medford, Waltham, and Chelsea Alliances were given.

Miss M. J. Rogers of West Roxbury gave a very interesting historical paper upon the "First Church of Boston." Mrs. Bernard Whitman of the Lend a Hand rooms in Boston delivered an address upon "Woman's Work," which was filled with earnest, helpful words, especially emphasizing the importance and dignity of woman's work in the home.

This proved a good introduction for Rev. Mary T. Whitney's enthusiastic account of the "Mothers' Congress" in Washington which she attended. She told how thousands of mothers from women's organizations all over the United States flocked to the congress, eager to hear all that was said to aid and encourage the highest and noblest family life.

"The Holy City" and "My Ain Countree" were delightfully sung by Miss Clarke of the church choir. A social time with tea closed this very enjoyable afternoon.

The fourth and last of these open meetings will be on April 30.

Summer Conference of Unitarians. About two weeks ago Secretary Batchelor called together the secretaries of all the conferences in New England. The business considered was the advisability of holding a summer conference of Unitarians at the Isles of Shoals. The project met with unanimous approval of the secreta-

ries; and a committee consisting of the following gentlemen was appointed to carry out the plan to a successful issue: Mr. Thomas H. Elliott, Rev. F. L. Phalen, Mr. George W. Stone, Rev. Alfred Gooding, Rev. D. M. Wilson. Last week this committee came together, and organized, with the choice of Rev. D. M. Wilson, president, and Mr. T. H. Elliott, secretary and treasurer. It was decided to hold the conference from July 11 to 18, inclusive; and steps were taken to arrange a programme which should be as attractive as the spot where the meetings are to be held. Further information will be furnished later.

Troy, N.Y.— The Unitarian church, Rev. J. H. Crooker, pastor, and the Universalist church, Rev. H. B. Smith, pastor, both of this city, have begun a series of Sunday evening union services to continue through Lent. They are to be held alternately in the two churches; and the ministers announced to conduct them are Rev. J. H. Crooker, Rev. Asa Saxe, D.D., of Albany, Rev. Florence Kollock Crooker, Rev. H. B. Smith, and Rev. Dr. W. M. Brundage of Albany.

West Buxton, Me.—The little society formed here a few months ago has prospered well during the winter, and is hopeful of greater growth and deepening life in the near future. The energies of the earnest members and main supporters of the society are at present devoted to the efforts of raising funds with which to build a little chapel, suitable and convenient for its needs; and they wish, through the columns of the *Unitarian* to acquaint the churches and loyal Unitarians of the State with their efforts, and invite them to help it on to a successful issue. A church building, a religious home, is the first need of this little parish. The hall where all the meetings of the society have thus far been held seems quite well for Sunday preaching, but not suitable or available (because of its construction and high rent for all except Sunday meetings) for the social gatherings of the society or even for a Sabbath-school, which are very important factors in the healthy life of a church. With a chapel of moderate size and cost, simply and plainly furnished, the liberal movement here would be greatly strengthened, and the parish itself put on a much firmer and more permanent footing than it can possibly otherwise be. In the country districts or small villages a wide-awake and well-organized social life is almost indispensable to the best and most vigorous life of the church. In such places there are needed frequent and varied social gatherings, which will keep the people in close touch with each other, and in sympathy and warmly interested in the life and work of the church; and especially is this the case here, where the increase and growth of the church have got to come about through an educational social process, where the common life of a large portion of the community has got to be lifted to a higher moral and intellectual level before there can be a strong and successful spiritual church. The ladies in the movement here are convinced that, once they can get a church building as home, the parish can be kept in a healthy and permanent condition. A few members of the society can and will give liberally toward the building of a chapel if money enough outside can be secured to insure the success of the enterprise. A very desirable site for the building is provided, and a large amount of labor, lumber, and building materials will be given; but this will be of no avail unless aid can be received from sources outside. The Parish Committee humbly present their cause and state their need, and earnestly ask every Unitarian to help, each according to his several ability, in their effort to promote the liberal gospel and establish a church in a new field. All communications in regard to the matter from those who are interested should be addressed to Mrs. W. J. Briant, or Hon. J. F. Warren, West Buxton, Me., members of Parish Committee, who will gladly acknowledge the same.

West Roxbury, Mass.—Mrs. Edna D. Cheney's paper before the Women's Alliance on "Literature, the Precursor of Reform," was enthusiastically received; and the social tea which followed gave all a chance to meet this delightful woman.

On March 8 Mrs. C. E. King read the history of the Brattle Square Church, and the facts which had been gathered with great labor and pains proved very interesting. The Alliance has sent $5 to the church in Rockville, Conn., and has also forwarded a barrel of books and magazines to Robinsville, S.C.

At the Parish Sociable the reading of unpublished letters of noted people, violin and piano solos, and readings from Browning formed the entertainment.

The Sunday-school is doing its share in helping along the many charities of our great city, and has sent $10 each to the Kindergarten for the Blind, Home for Crippled Children, and Floating Hospital.

The Sunday Problem was discussed at the last meeting of the Unitarian Club. After the papers were read, a general discussion followed, which tended toward the religious observance of Sunday.

Wollaston, Mass.—Rev. James Edwin Bagley has declined the call to the Unitarian church of Greenfield, Mass.

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